Dorotheus, Orpheus, Anubio, & Pseudo-Valens

Teachings on Transits

Translated by Robert Schmidt

Edited by Robert Hand

Project Hindsight
Greek Track
Volume IX

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Introduction
by Robert Hand

This introduction and Robert Schmidt's preface have a certain amount of overlap which is unavoidable. I ask the reader's indulgence and wish to suggest that our attacking the same problems from a different angle may assist the reader in getting a clearer idea of the importance of certain issues.

In this introduction I wish to take up first the hierarchy of predictive techniques, i.e., the proper relationship of directions, planetary periods and chronocrators, and transits or ingresses to each other. Then I would like to point out to the reader some of the stranger aspects of the delineations themselves.

The Hierarchy of Predictive Techniques

Modern astrology has a rather wide variety of predictive techniques, but there is no clear set of principles that structures their relationship to each other. For example, when does one use secondary directions, as opposed to transits, tertiary directions, or other types of direction? When does one use primary directions and for what purposes? The usual answer seems to be to use whatever is perceived to "work." Of course there are some practical considerations. One cannot use the transits of inner planets and the Moon for long-range prediction for the simple reason that they happen too often and have too short a period of influence. Similarly one cannot do very much with the secondary directions of the outer planets because they hardly move at all in the course of a normal lifetime. This gives transits and secondary directions an obvious complementarity, but not a real distinction as to their purpose and usefulness. When should one use forward or normal directions as opposed to backward or converse directions? It is not enough, as many astrologers do, to proliferate predictive techniques until everything is explained (after the fact, of course), with every event, every characteristic period in a native's life explained using a different astrological technique. Not only is such an approach chaotic from an esthetic point of view, but lacking method, it cannot describe events before the fact even in general terms. Also the proliferation of methods means that many apparent "hits" by these techniques are really quite

accidental and have no basis in astrological principle. They certainly do not "prove" that astrology "works."

Also our use of transits as exemplified in modern works (including a certain work by your editor) does not have any way of determining which transits are important and which are not. We certainly know that some transits have enormous impact upon natives and others do not. We also know that those transits which are strong and those which are weak varies from native to native.

The ancient methods address both of these problems directly, and while we do not know at this time how effective they would be in modern practice, at least the ancients believed they could make such distinctions. The following passages from the ancient and Medieval writers illustrate the basic outlines of the system. The first is from Ptolemy, and includes a passage which Schmidt also refers to in his preface. We have printed it in both places so as to save the reader the necessity of turning pages back and forth.

> "We will take the general chronocrators in the said fashion [i.e., by primary directions described in the previous paragraph of the *Tetrabiblos*]. And we will take the annual chronocrators by extending the number of years since the nativity from each of the aphetic places, extending them in the direction of the succeeding *zōidia* at one year per *zōidion,* and adopting the ruler of the *zōidion* where it finishes off. We will also do the same thing for the months, again extending the number of months since the birth month from the places that take the lordship of the year, though at 28 days per *zōidion.* Similarly too for the days; for we will extend the days since the birthday from the places of the months at two and a third days per *zōidion.*
>
> "We must also heed the ingresses made to the places of the times, since they make no ordinary contribution to the effects of the life-periods, and especially ingresses of Kronos relative to the general places of the times, to those of Zeus relative to the places of the years, to those of the Sun and Ares and Aphrodite and Hermes relative to the places of the months, and to the transits of the moon relative to the places of the days. This is because the general chronocrators are more authoritative for the accomplishment of the effect, while the particular chronocrators cooperate or thwart in accordance with the congeniality or uncongeniality of their

natures; but the ingresses finish off the intensification or relaxation of the event. For the aphetic place and the lord of the general times together with the lord of the bounds signify the general property of the quality and the prolongation of the time. . ."

The second passage is based on the Ptolemy passage cited above above but is from Stephen the Philosopher's summary of the Dorotheus on transits.

"One need not examine the ingresses of all of the stars, but rather only those of the time-lords or those of the encounterer [promittor] and bound-lord. For Ptolemy says [that] should the same stars have authority over the times and the ingresses, the effect is unmixed. And we have found, following our constant trials, that the ingresses themselves contribute greatly to the effects of the time-periods, not only the ingresses of those stars that come onto the places that are authoritative at the fixing [the nativity], but also those ingresses that are found upon the place of the times by circumambulations [primary directions]. We have found that Ptolemy is surety for this in the 2nd, 3rd, and 4th book of the *Apotelesmatics*.

And these techniques did not disappear in Medieval and Renaissance astrology. Schoener in the *Opusculum Astrologicum*, Book IV, Canon XII says the following:

"First consider the five Hylegs, the Ascendant, the Sun, the Moon, Part of Fortune and the Medium Coeli, and the conjunction or opposition which immediately preceded the nativity. Then consider the directions of these to malefics and benefics. These immediately induce an effect which lasts until the [significators] apply to another place. And this is called the universal period, which you must observe in connection with the directing of the individual significators mentioned above.

"Under this universal period is placed another particular period, which exists because the direction of the significator is now in one bound of a sign and then in another. This is called a division, and this period adds to or subtracts from the influence of the first period, accordingly as it agrees or disagrees with the signification of the first period.

"The third period is the profection of the significator, which is changed every single year from one sign to another. And in this period another disposition is impressed, good or bad which, considered in its own way, either strong or weak, increases or diminishes the significations of the years of the preceding periods.

"Also, there is the transit of the planets through the requisite places, which is also to be considered in its own way. For in [the case of] Saturn we consider the transit of his body according to the places of the universal periods. In [the case of] Jupiter the transit of his body is considered according the places of the year, that is, according to the sign of the annual profection. However, [in the cases of] Mars, the Sun, Venus and Mercury, their transits are considered according the places of the monthly profections, and [in the case of the] Moon according to the diurnal profections.

"The goodness or evil of an accident is considered according to the disposition of the planets governing such periods. If they are good and in harmony with a matter, they signify good according to the nature of that planet. If evil and inharmonious, they signify evil according to the nature of that evil planet. And the accident will appear more strongly when that planet which is the dispositor of that matter in the radix of the nativity rules the disposition of the period.

"For example, in the disposition of universal period Saturn was lord concerning the disposition of the condition of the body, for it was the dispositor of the body due to its location in the Ascendant. Therefore at this time the accident will appear more strongly than if it were only the ruler of the universal period. Also at this time, that which is signified will appear more strongly when several [indications] are in harmony, or directions come together in harmony at one time, whether to the good or to the bad."

Here is a summary of what the three passages tell us. The overall planetary period rulers are found from the primary directions of the major significators. The same list appears in Ptolemy and Schoener except that Schoener adds the place of the prenatal New or Full Moon as a point to be directed. Each of the significators governs an area of life, and as it is directed, it makes aspects to the planets. These are the promittors. When a promittor is contacted by a significator, its natal house and the house it rules become most important, and it becomes the major chronocrator with regard to whatever the significator signifies.

The transits of Saturn-Kronos to these places are the most important along with the transits of and to the rulers of the periods and their houses.

Then immediately below these major periods and their rulers in significance according to Schoener and Dorotheus are the rulers of the bounds through which each significator moves as it is directed. These are to be taken into consideration along with, but subordinate to, the major rulers and periods indicated by the directions of the significators to the promittors. Ptolemy omits this layer of rulers and periods.

Then we have the annual profections of each of the significators at the rate of one sign per year. The rulers of the signs as the profection moves through them gives rise to another layer of chronocrators, the periods being simply the year. The transits of Jupiter-Zeus are especially significant with regard to the houses ruled and occupied by the sign-rulers of the profected positions. It is also probable that the houses themselves were reckoned not from the natal first house, but from the profected first house. Thus a native's natal first house is *truly* a first house for predictive purposes only every twelve years when the annual profections return to their natal positions.

Below this are two more layers of profections with their rulers. The monthly profections go completely around the chart in one year in such a way that they precisely coincide with the annual profection at the birthday. Since the annual profection moves at the rate of one sign per year, the monthly profections have to go at the rate of *thirteen* signs per year in order to keep up. If one divides the length of the year by thirteen, one gets a little over 28 days. This is the basis of the 28 day per sign figure for monthly profections given by Ptolemy. This provides a change of chronocratorship every 28 days. Houses are also to be counted from the profected first house in the monthly profections in the same manner as the annual profections, and the movements of the faster planets, Mars-Ares, the Sun, Venus-Aphrodite, and Mercury-Hermes, are to be reckoned according to these houses. Again the houses occupied by and ruled by the chronocrators are the most significant.

Finally we have the so-called diurnal profections. But these are not really diurnal, but move at the rate of approximately $2^1/_3$ days per sign, a rate needed to make the "diurnal" profections meet up with the monthly profections at the beginning of every 28 day period. For these profections the transits of the Moon are most important, and the sign-rulers of the diurnal profections are the lowest level and final

chronocrators.

In Schmidt's preface he introduces a possible theory based on the Greek words used for all of this which suggests that the transits or ingresses add intensity to the background qualities signified by the layers of chronocrators. And the passages quoted above tell us that *the only important transits are ones that involve either the places ruled or occupied by the chronocrators of the time.* Although it is not stated in a manner completely free of ambiguity, it does seem evident that the general period rulers, the ones indicated by directions to promittors, are the most important, possibly followed by the division lords, followed by the several profection lords.

Here is our hierarchy of various predictive techniques, and here is our theory of why some transits appear essentially dumb. I believe that a serious mistake may have been made when later Renaissance and 19th Century astrologers stopped regarding primary directions as a source of period rulerships and began using them solely as a method of timing events. A further mistake may have been made when all astrologers with a few interesting exceptions[1] ceased using profections. These two changes destroyed our understanding of the proper use and function of planetary periods rulers or chronocrators. Then the situation was compounded by the creation of many new techniques brought into a framework that had been shattered by the failure to comprehend exactly what the ancients were trying to do. However, I must conclude this section by saying that the elegance of these ancient techniques must also prove to be workable and effective. But even if the details of the ancient method do not hold up in practice, any new method must be something like it in structure.

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[1] Among these exceptions was someone who appears to have been at first sight an arch-modernist, Alfred Witte, the founder of the Hamburg School. He was not actually so much of a modernist. Rather it was his intention to rationalize and codify the tradition according to general principles which made sense to him. Given the state of knowledge of traditional astrology at the time he did his work, it is not surprising that he went so far afield from it. This may not have been his intention.

The Malefic Sun and Seemingly Strange Transit Interpretations

In Western astrology the Sun is not commonly regarded as a malefic in the same way that Mars and Saturn are. The Sun is only considered a malefic in traditional Western astrology when it is conjunct a planet. This is the state known as combustion. But in Hindu astrology the Sun *is* considered a malefic in much the same way as Mars and Saturn.. This has always been cited as one of the distinguishing marks between the two traditions. However, it is becoming clear that this distinction is not quite as clear as many have thought.

First of all I refer the reader to the translation of Julius Firmicus Maternus by Jean Rhys Bram. In this work aspects and other placements involving the Sun are consistently described as if the Sun were a malefic. Of course this could be a curious exception to the rule except that now we have these new texts on ingresses involving the Sun. And here again we see malefic manifestations associated with the Sun. Here are a couple of examples. First from Orpheus:

> "Zeus onto the Sun gives sluggishness to actions and ruins the home, or causes illness or the destruction of possessions, and a vain and contrary end to one's labors."

This is Jupiter-Zeus to the Sun, a transit usually regarded as benevolent by later astrologers. And here is the same transit from Pseudo-Valens:

> "Having come upon the Sun, it [Zeus] effects serious illnesses, dangers from the water and shipwrecks, and deflux of rheum; and it introduces expeditions that are not conducive and distresses in matters pertaining to life."

From Orpheus again:

> "The Sun onto itself or the Moon causes sickness and want of money, and it causes movement from one's own places; often, too, it brings wealth out of oppression. The Sun onto Aphrodite is a cause of unsettlement, troubles the domestic felicity of women, but it provides profits in regard to gifts. The Sun onto Hermes causes the mind to wander and hurts the soul, is one to deceive and causes frivolous spending. The Sun onto the pivots removes one to other

places and causes sickness and is grievous for the body. . ."

And from Pseudo-Valens again:

> "When the Sun comes to be in the *Hōroskopos,* it causes weakness, upheaval, dangers, movements; but it strengthens those who had already been sick before it came to this very place. . .
>
> ". . . When it [the Sun] arrives at its own place, it causes cares and afflictions of the soul, disturbances, empty fears, and movements [originating in] domestic matters. Having come to Kronos, it works dangers from water and ailments or defluxes of rheum; and it is effective in relation to actions. Arriving at Zeus, it is unpleasant in relation to the multitude and those who are superior; and friends. . . and censures and calumnies; and for succeeding at the activities of one's life."

And there are other instances. [See Appendix I where the ingresses are all listed in order.] All of these examples and many of the others given in the texts do not seem to follow anything like the modern Western idea of the Sun's nature.

In his preface Robert Schmidt discusses principles that could result in symbolism that is quite different from what we would expect by the conventional blending of the symbolism of the kind employed in modern transit interpretations. If he is correct, then we should not expect transits to have effects such as we would get merely by deriving the interpretation from a mixing of the symbolism. I refer the reader to his preface.

However, there are other indications that we are also dealing with a time when Western astrology and Hindu astrologer were much closer. I think that these delineations, those of Firmicus', and the ancient idea of combustion itself, which modern astrologers tend not to take very seriously, are all survivals from a time in which the Sun was regarded as being much more of a malefic than it is now. And see Appendix II for a discussion of what may be another connection between ancient Western and Hindu astrology.

Otherwise it is true that many of the other interpretations given for ingresses in these writings are quite similar in content to modern ones. For example, modern astrologers consider Jupiter-Saturn contacts in either direction to have a strong effect upon one's occupation both good

and bad. Our ancient writers say much the same thing. But then there are also combinations such as the ones Schmidt refers to in his preface, Mars-Ares to Saturn-Kronos, which is delineated favorably, and Venus-Aphrodite to Jupiter-Zeus which is very unfavorable. (Jupiter-Zeus to Venus-Aphrodite is quite favorable, by the way.) Here again we need to keep Schmidt's hypotheses in mind as we study these ancient delineations. Many of them are not what we would expect.

Translator's Preface to *Teachings on Transits* by Robert Schmidt

The four treatises contained in this booklet have preserved the Greek doctrine of ingresses (or transits) for us. They are the only delineative texts concerning these that survive from Hellenistic astrology. The first three occur one after the other in a collection attributed to Stephen the Philosopher (7th Century C.E.). They are all prose paraphrases of verse texts that no longer survive. The fourth treatise is assigned to Valens in the manuscript, although Pingree doubts the attribution (as do I). The doctrine, however, is quite consistent with the other treatises and has the feeling of old material.

This material raises a number of questions: 1) How important were ingresses in Greek astrology? 2) In what context were they used? 3) What is the principle behind the delineations? In this preface we will only give a few thoughts related to each of these questions.

The importance of Transits in Greek Astrology

Judging from the scarcity of treatments and invocations of transits in Hellenistic astrology, we might be inclined to regard them as being of minor importance. However, the following brief passage from a genuine work by Valens should serve to counteract that opinion. It also indicates that transits should only be taken into account under certain circumstances. The (*Anthology*) of Valens, Book VI, 5:

> "Ingresses of the stars, then, will be judged to be sufficiently intense[1] whenever they should ingress upon the places (or should be squares or diameters to them) while they are masters of the times.[2] In like manner, each of the stars also has sufficient tension to preserve or destroy when making its ingress upon those planets that have obtained the sovereignty or leadership at the hour allotted the ingress. And no one planet can prevent the threat of [this

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[1] *eutonos*. Literally, 'well-stretched,' 'taut'.

[2] When they are one of the chronocrators, or time-lords.

ingressing planet] for certain ones[1] or its good service to them, even if it should happen to be much stronger for family, life, or reputation, but it yields to the laws of the life-period until the [ingressing planet] lays aside the sovereignty. When it completes [its] time, handing over the leadership to another, it reverts to being without tension[2] in relation to good or bad. . . ."

In a passage near the very end of the *Tetrabiblos*, Ptolemy concurs in the issue of their importance. He says,

> "We must also heed the ingresses made to the places of the times, since they make no ordinary contribution to the effects of the life-periods,[3] and especially ingresses of Kronos relative to the general places of the times, to those of Zeus relative to the places of the years, to those of the Sun and Ares and Aphrodite and Hermes relative to the places of the months, and to the transits[4] of the moon relative to the places of the days. This is because the general chronocrators are more authoritative for the accomplishment of the effect, while the particular chronocrators cooperate or thwart in accordance with the congeniality or uncongeniality of their natures; but the ingresses finish off the intensification or relaxation[5] of the event. For the aphetic place and the lord of the general times together with the lord of the bounds signify the general property of the quality and the prolongation[6] of the time. . ."

And Ptolemy, too, singles out the case where the same planet is both a time-lord and making an ingress.

> "And if the same stars have authority over both the times and the ingresses, the nature of the effect becomes excessive and unmixed, whether it should incline to the good or to the foul."

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[1] Planets or persons?

[2] *atonos*. That is, slack.

[3] *kairos*. This is not seasons of the year, but the seasons or special periods of one's life.

[4] *parodos*.

[5] *epitasis kai anesis*.

[6] *paratasis*.

Coming from Valens on the one hand, and Ptolemy on the other, we may infer that this was the prevailing opinion amongst the Greek astrologers as to the importance of these ingresses.

The Context for the Employment of Transits

Modern transit doctrine concentrates on the transits of one planet to the degree occupied by another planet (or other significant point in the natal chart). This may be only a small subset of the field occupied by the Greek concept of an ingress. First of all, the Greek concept clearly includes transits to the *zōidion* occupied by the planet, which is regarded as the place occupied by the planet in the whole-sign system of houses. And as a matter of fact, we have no unequivocal references to degree transits in any of the material here translated, although it is possible that they are being considered as a special case in all of the delineations given. We do not yet know whether this most basic kind of ingress was applied to transits of mundane houses, which are the places occupied by the planets in a different sense.

Secondly, the Greek ingress concept may include transits to natal places that are more abstractly characterized, such as places defined by profection. Here, too, it seems that the emphasis is more on the *zōidion* ruled (but not necessarily occupied) by planets that assume importance from time to time by becoming chronocrators.

Thirdly, we know that ingresses were used in the solar return since the Dorotheus piece is unequivocally in such a context, and the one attributed to Valens may have such a connection. Paulus mentions ingress in the context of circumambulations (directions). As a matter of fact, nowhere in the few scattered references to ingresses in the rest of Valens and Hephaistio do we find transits mentioned in isolation from directions, chronocratorship, profections, or solar returns. Thus, on the precedent of Greek usage alone, it is hard to justify the employment of transits as an autonomous concept.

I have analyzed the four texts grammatically to see whether one of these scenarios is favored by the subtleties of language. I can only conclude that the Greek writers were almost perverse in their language in including all these possibilities of transit. Thus we should not probably not generalize the ingress concept from any of the special cases mentioned above (including simple transits to the natal chart), but

we should rather try to find some broader conceptualization that includes them all. Which brings us to the next question.

The Principle behind the Delineations

I venture to say that anyone familiar with modern transit interpretations, who reads these delineations will find some that sound completely wrong to him. Let me just mention the Ares transit to Kronos, which is regarded as *very favorable* by all the writers; and the Aphrodite transit to Zeus, which is regarded as *quite unpleasant* by them. Clearly, if these transits are not just the result of a very different astrological experience, and have any constructive side to them, they cannot derive from the same "mixing of energies" that we find in aspects. In fact, the Greeks regarded Ares-Kronos *aspects* in a nativity more or less as we would in modern astrology, as quite terrible; and the Aphrodite-Zeus *aspects* are quite predictably favorable. So we cannot just rely on such a principle.

In this context, it is interesting to look at what Abu Mashar says about the principle behind transits in solar returns in his work on solar revolutions. I translate from Pingree's edition of the medieval Greek translation of this work, Book V, section 1.

> "The ingresses of the stars in the revolution of the years to their own fixed places[1] and to those of the other stars has certain ineffable significations for good and bad things. It is necessary, then, to examine their places. For, in the revolution of the year, the star often comes down to its own fixed degree, and often to the *zōidion* yet not the degree. At the times in the revolution of the year when it should come down to the degree in which it was at the fixing or to the bound in which it was, its signification will be perfect. And if the star in the revolution of the time is in a certain *zōidion*, then retrogrades back to its place at the fixing, it also has some signification in this way. But when it should come down to the place of another star, one must investigate in a threefold manner.

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[1] *epi tous kata pēxin autōn topous*. As we will see in the upcoming Dorotheus excerpt, this expression seems to refer to the fixing of the positions of the stars in the nativity.

First it is necessary to mix the signification of both the planets when they look upon each other, then [second] to investigate the natures of these. For, just as it is benefic whenever it should come to the place of a benefic, also a benefic at the place of a malefic makes the activity of the malefic beneficent. And if a malefic should come down to the place of a benefic, it ruins the activity of the benefic, while if a malefic comes down to the place of a malefic, it intensifies the malevolence of it. Third, it is necessary to examine the *zōidion* in which the star was at the fixing, and make this be like a *Hōroskopos* and make its effects in accordance with it."

This mixing of energies has a very modern ring about it, but I don't see how the pair of delineations referred to above can in anyway be derived from such a simplistic principle. So how does Abu Mashar delineate these two transits? Consistently enough with his own principle, but not fully in accord with the tradition, he has moderated the positive quality of the Ares-Kronos transit, and reversed the negative character of the Aphrodite-Zeus transit.

"Ares making an ingress to Kronos in the time of the return causes the addition of siblings and friends and makes stays away from home that are nearby. If Ares has a relationship to the year, it indicates idleness and sluggishness; if Kronos should have a relationship to the year, it will sicken [one] from a blow.

"If [Aphrodite] occupies the place of Zeus, it indicates much trust and journeys away from home to priestly places. And it gives wealth through inheritance, and going abroad to friends, and acquiring new friends who are rulers, and it will cause sickness and health."

It seems to me that we have lost the thread somewhere. In the interest of trying to find it, I will offer a short linguistic analysis of the word *epembasis* to see what might be of use.

General Note

Epembasis is an abstract noun formed from the verb *epembainō*. The

root of this word is the common Greek verb *bainō*, which simply means 'to walk'. It has the prepositional compound *epem* prefixed to it, which is constructed from the proposition *epi*, which means 'on', 'upon', 'up to', etc., along with the proposition *en*, which means 'in', or 'among'. The resulting verb, then, means 'to step onto, into, up onto, over', etc. In a figurative context, it very often has the hostile overtones 'to trample on', 'to attack', 'to approach'. However, when synonyms are used in the upcoming transit texts, more neutral words are chosen (sometimes quite deliberately, it seems to me) to counteract any suggestion of hostility. And sometimes *parodos*, the Greek semantic equivalent to our English word 'transit', is used in conjunction with *epembasis* to make this meaning more specific.

There is a second figurative usage that is in a temporal context: 'to embark' or 'to commence', the first deriving from the idea of stepping on board a boat or craft In preparation for a voyage, the second from the notion of stepping onto a period of one's life. Now, we know that the word *epembasis* in occasionally used as a synonym for *paradosis kai paralēpsis*, the moment of handing over and taking up which signifies the entry into a new period of chronocratorship, and we know that the ingress is enhanced (or even made possible) when the ingressing planet is also a chronocrator. Thus, there is a close and intrinsic bond between these two concepts.

Ptolemy has himself pointed to their root connection at the end of his first quotation above. The chronocrator indicates the specific character and the prolongation, *paratasis,* of a certain period of time, while the ingress produces an intensification or relaxation *epitasis kai anesis* in the effect. *Paratasis* and *epitasis* both come from the same root verb *teinō*, which simply means 'to stretch'. The first has the meaning 'to stretch along', as in the expression "the wall stretches along the road," the second 'to stretch to a certain point' as in the expression "the line is stretched tight." Again, the first is related to *extension*, the second to *intension.*

Now, remember that the stretching of a string to different tensions (the second sense) will produce the discrete *tones* of the musical scale that we call "steps" (*gradus* in Latin, from the root of the verb for 'ingress' *ingredior*), while the Greek word we translate as 'ingress', concretely means 'to step onto'. Thus, in Ptolemy's mind at least, there must be a connection between the concept of ingress, *epembasis,* and the concept of intensification, *epitasis*, lying in the idea that a planetary

ingress takes the fundamental "pitch" of the chronocrator a few steps higher or lower—that is, it brings about a certain intensification of the event that produces a well-defined "step" or "tone" characteristic of the planet receiving the ingress. In this way the very same word that describes a physical occurrence in the heavens expresses the nature of its effect on an event of this world. This doubleness of meaning seems to be characteristic of astrological language in general.

Valens too appears to be using this string-stretching metaphor in the first quotation of this preface, although he is applying it somewhat differently. We can also produce different tones on a string of given tension by varying the sounding lengths. However, without an underlying tension to the string no tones can be produced. Valens likens the effect of the chronocrator to the tenseness of the string, and argues that no "tones" could be produced by ingress if the string itself were slack. Incidentally, these two different metaphors seem to play on the two different senses of the Greek word *eutoneō*, which can mean either 'to tense sufficiently', or 'to tense properly'.

It is perhaps also worth mentioning that the Persians associated the different strings on the seven-stringed lyre with the seven planets. Thus, we might liken the effect of an Ares ingress onto Kronos when Ares is a chronocrator to the production of the tone of Kronos on the string of Ares.

We can also see here the intimate connection between the concept of ingress and the concept of chronocratorship. In Ptolemy's version of the metaphor, the ingress is the tension of the string while the chronocratorship is its length—and we all know the interrelationships between the length, tension, and pitch of a string.

This metaphor of the tensing and relaxing of a string is of crucial importance in Greek philosophy. The Greeks regularly used it to characterize the manner in which the intensity of a quality can change while the quality remains the same. For example, redness can vary in intensity or "degree" (a word that means 'step', by the way) while remaining red. Such change was conceptualized as resulting from a varying tension of opposites "pulling" against one another. This metaphor accounts for both the continuity of different intensities and the existence of discrete "steps" or "degrees" of the quality, corresponding to the different tones produced by the tensing of a string.

This was regarded as the fundamental way of understanding the changing of all qualities, such as color, weight, and even speed. But

what is quite surprising in the present discussion is that the astrologers are employing these concepts in a temporal context, as characteristics of an *event*. This may seem puzzling to us at first because our own understanding of events is highly conditioned by the paradigmatic example of a collision of two bodies, which happens more or less instantaneously. What could be meant by the intensification and relaxation of an event? Evidently, the event is understood to take place over a period of time. This takes us back to the fundamental meaning of the usual Greek word for 'event', *apotelesma*.

In our earlier translations, we have usually understood this word as the effect caused or brought about by the planet—what the planet *has done*, as it were. But here also we may have been too influenced by concepts from modern physics. We have thought too much in terms of the efficient cause, the cause that pushes and pulls and acts more or less instantaneously. Something that happens over a period of time is conceptualized as a series of events each of which happens in a moment. But the Greek word *apotelesma* refers just as much to the activity of accomplishing a goal or an end (*telos*) as that goal or end itself, much as our English word accomplishment does. And the activity of accomplishment may very well be something that takes place through time. In the Ptolemy passage above, that accomplishment is understood as having a certain characteristic quality of prolongation—not just a length of time; for example, it may happen in fits and starts, or frenetically, or steadily and rhythmically. And the quality of prolongation itself can have different intensities while remaining the same quality, going from the extremes of keenness of activity to sluggishness.[1] Then, in the context of chronocratorship and ingresses, the entire prolongation and intensity of accomplishment has a planetary character—not just the achieved result itself, while it must be possible to correlate each type of prolongation and intensification to a certain planet.

If this analysis in correct, then it means that we cannot get to the heart of the Greek ingress delineations by a simple mixing of planetary energies, as if they were just a kind of aspect; for one of the planets represents the prolongation while the other represents the intensification. Nor can we merely consider the effects brought about by planetary energies; we must in addition learn to delineate the character of these

[1] *Cf.* Paulus, chapter 26.

planetary energies *while* they are at work, and thus understand the authentic temporal dimension to astrological causation.

In view of the above discussion, we have chosen to translate *epembasis* by the latinate word 'ingress', (from *ingredior*), which is the perfect cognate, and has had throughout history largely the same range of meanings. It is also more general (and therefore less misleading) than our English word 'transit'.

Teachings on Transits

1. Dorotheus

Introduction

The reader may wish to compare the following prose paraphrase of the Dorotheus text in Greek with Pingree's translation of the same material from the Arabic version (Book IV, 1, p. 258 ff.), which is evidently translated from a non-extant Persian translation of the Greek. In my opinion, the Greek text reads as if it is much closer to the original since the delineations are usually sharper and more specific. If this is so, it could give us some idea of just how far the Arabic translation of Dorotheus has drifted from the original.

Regarding the ambiguity mentioned above in the translator's preface as to the nature of the transits, the upcoming Dorotheus passage does not regularly use verbal forms of the word *epembainō* as the next two treatises do, but uses the basic verb *erchomai* which means 'to come' or 'to go'. It usually employs them with a preposition 'onto', *eis* or 'to' *epi*.

[CCAG 2; 195-198]
Translation

It is also necessary to pay attention to the ingresses[1] of the stars. For when Kronos is coming to Zeus, it hinders whatever Zeus provides and quells every activity and impulse; Kronos onto Zeus also [causes] fines and damages what is being completed.[2] Kronos to the place[3] of Ares makes those who are discouraged and not eager. Kronos onto the Sun brings dangers and judgments from the magistracy, and especially when it is stationing. Kronos to Aphrodite harms the goods of Aphrodite. Kronos to Hermes harms the things which are being offered by Hermes. Kronos onto the Moon is likewise bad, for it brings censures and

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[1] *epembasis*. See the translator's general note to this volume.

[2] Following the variant reading here,

[3] It is not clear whether the degree or the zōidion is indicated by this expression.

reproaches, and it is worse when Kronos is stationing. Kronos diametrical to the Moon is bad and especially when it is under the beams, for it brings disease; and it is also so when Ares sees the Moon.[1]

Zeus to Kronos provides an alleviation of a preexistent distress; such [natives] manage the work of another and they will spend freely. Zeus to Ares provides both activity and favor, and will increase everything, and bring enemies into subjugation. Zeus onto the square of Ares or of Kronos likewise indicates good things; so also Aphrodite; for when the good planets are coming onto the square of destructive planets, they provide pleasure and health and honor.

When Ares has come to the Sun or Zeus, it is base, more so in the day, and even more when it is setting; and if it is also stationing, it is dangerous as well; for as far as the ancients are concerned, it signifies corporeal dangers and judgments. Ares also does the same when it has come onto the diameter of the Sun and Zeus; however, when the Sun or Zeus step on Ares by transit,[2] or they are diametrical, it also does the same thing. And among these ingresses, if the malefic was by fixation trine to a *zōidion* in which the harm due to the ingress took place, the affliction is lighter, since the diametrical figure is loftier than all the others, and the square figure is more powerful than the bodily figures.[3] And of the square figures, examine the one on the right more, which is also said to be in superior position; for when the malefics step onto these and have a superior position over the stars, they cause harm more powerfully, while the benefics in the squares give wealth, good cheer and honor.[4] The good planets in the triangular places work even more good, while the malefics work in a more blunted fashion.

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[1] It is not clear whether Ares is in transit or in the natal chart. [RH]

[2] *empembainōn tōi Arei kata parodon.* Without a preposition, the verb *epembainō* with a dative could suggest that the one planet attacks or tramples the other. The phrase "by transit" may have been added to counteract this suggestion and point to the idea of an ingress. The word *parodos* is the semantic equivalent of our word 'transit'.

[3] This probably means conjunction, in which the planets involved do not "see" one another at a distance, but are rather *bodily* co-present in the same *zōidion.*

[4] The reader should note that squares and diameters (oppositions) are not represented as intrinsically malefic. It depends completely upon the planets involved. However, in the next sentence it is clear that trines do blunt the effects of malefics. [RH]

When Kronos and Ares are in ingresses in relation to the Sun, the Moon, and Zeus, both bodily and in those by square and diameter, and similarly also the recurrences[1] and anti-recurrences[2] (that is, whenever they should come to their own fixed places, or to the diameters), they become more harmful, if they were in fact poorly situated from the beginning. However, Ares is lighter after 45 years have elapsed, and Kronos is more gentle after 30 years have elapsed.[3] Similarly also, the destructive stars are distressing when they step onto the 4 pivots or onto the lights. However, if they were in good and congenial places at the beginning, it makes the affliction by transit blunter, just as the good stars which are disposed in base places at the beginning become weaker by transit.[4]

One must know that the occupancies of the stars by fixation keep still, but the occupancies of the stars by ingress are always figured in relation to the initial occupancies, such as triangles, squares, diameters.[5]

The chapter about saying when the significations happen is necessary. Every star is base when diametrical to itself by transit, and it is bad when coming upon its fixed place,[6] and more if Ares should see the Sun by transit in a diurnal nativity, but for nocturnal nativities if Kronos should see the Moon.[7] And stations in such ingresses by transit are also worse. When Ares trines the Sun or Zeus not by transit

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[1] A recurrence *apokatastasis* is a planet making an ingress upon its own natal position.

[2] *antapokatastasis*.

[3] The 30 years suggests the lesser period of Kronos, but the 45 years associated with Ares remains a mystery. [RH]

[4] This is ancient doctrine that reappears all through the history of astrological literature, but is all too often neglected in modern astrology. The natal condition of a planet strongly affects how it operates in transits. [RH]

[5] A reasonable paraphrase of this sentence would say that the positions of the planets in the chart are a constant and must be throughly understood, whereas the transitting planets must be understood in relation to their positions in the chart and the aspects they make to the positions in the chart. [RH]

[6] It is easy to see from modern doctrine why a planet opposing its own place would be difficult, but here the author seems to be saying that planets returning to their own places is not vey good either. [RH]

[7] Ares is nocturnal and so works badly in diurnal nativities, likewise Kronos in nocturnal nativities. [RH]

but by fixation, later in the ingresses to them it will not be bad at all.[1]

When Ares has come to Kronos, it makes those who are resolute and ready and effective, and it separates with enmities. Ares to Zeus and Aphrodite and Hermes turns what they provide for the worse. Ares to the Sun, if in addition it should also be found under the beams by transit, subjugates by fire, or gives a loss by fire. If someone has a father, it destroys either him or the older man having the role of father, and it is bad for great men and difficult in every work, especially in public matters. Ares onto the Moon provides bodily illness or financial harm and charitable service with toil; and they will only watch over enemies, that is, they will have power over enemies. Ares to Aphrodite causes irregularities for the sake of erotic matters. Ares to Hermes makes slaves, suspicions, want of form,[2] and causes enmities between friends, the flight of slaves or thefts; also, the reduction of one's livelihood or doings, for it pre-eminently diminishes the livelihood and undoes one's doings.

Aphrodite onto Kronos is fine for doing and for everything, just as Ares coming to Kronos is good. Aphrodite onto Zeus disturbs and troubles through women, and plays one's hopes false, and nothing of what one intends comes to pass. Aphrodite to the Sun provides continuous association with women and censure on account of women; and it also disturbs the soul and causes unsettlement in domestic matters. Aphrodite to Hermes augments what Hermes makes or provides. Aphrodite onto the Moon is cheerful and effectual, yet it brings suffering or censure on account of a woman.

Hermes to Zeus is best for everything, and especially for those who wish to come into power. Hermes onto Ares makes those who are daring, inventive, and excited about things. Hermes onto Aphrodite is stimulating in regard to erotic matters, and it is also beneficial for one's actions and for the rest of his works. Hermes to the Moon provides health and strengthening, and gives power to the body parts.

The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful. A malefic coming onto the pivots is quite

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1 There is an interesting suggestion here that favorable aspects in the nativity fortify the planets against bad transits. [Additional by RH] This is in accord with modern understanding of transits as well.

2 *aschēmosunē*. This includes physical disfigurement, awkwardness, indecorum, etc.

harmful; for the *Hōroskopos* obtains the whole of life as its lot; the Midheaven, doings and children[1] and reputation; the Descendant, marriage and old age; the subterraneous pivot, the hidden mold[2] of the body,[3] and foundations and creation and markets.

When the Moon has come onto its own place, it makes thoughts rise to the surface.[4] And if it should chance to be in a tropical *zōidion*, [the native] changes from one occupation[5] to another. And if it should happen to be with Aphrodite and Zeus by fixation,[6] it provides much good cheer. When the Moon has come onto the Sun in Leo, it is fine for unions. When the Moon has come to Ares, it signifies unforeseen dangers if no benefic should look at it. Similarly also, when the Moon has come onto the Sun while Ares looks on. The Sun onto Ares or Ares onto the Sun, and the Sun or Ares onto the Moon while the Sun is co-present, signify bloodshed or harm from fire. The Moon onto Aphrodite while no malefics look on is a good time; and if Ares is co-present with the Moon or with Aphrodite, it signifies intercourse with women. The Moon to Kronos is cold, and when it is in its own trigon, [the native] is benefited by those who are ruling: The Moon to Hermes when he is beneficent indicates good things, but difficult things when he is maleficent. The Moon to the *Hōroskopos* elevates the soul.[7] Having come to the Midheaven, it makes for promotions and reputation; and you may know the kind of reputation from the star testifying to the Moon. The Moon to the Descendant is fine for plots against enemies. Similarly also, having come to the subterraneous pivot, it is fine for slaves and the plots of enemies and matters clandestine and hidden, and for the association of such.

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[1] In ancient lore the the Midheaven is associated with children just as much as the fifth house. [RH]

[2] This is 'mold' as in 'to cast' not 'fungus'. [RH]

[3] *tous kruphious tupous tou sōmatos*. I am not sure what this is referring to.

[4] *meteōrismon dianoias parechei*. This is also a way of referring to mental discomposure, although it is not clear that this negative connotation is intended here. But compare this statement to the note on Moon ingresses in the treatise attributed to Valens, page 23, note 1.

[5] *praxis*.

[6] That is, in the original chart.

[7] Compare this statement to the note to the first sentence of this paragraph.

One need not examine the ingresses of all of the stars, but rather only those of the time-lords[1] or those of the encounterer[2] and bound-lord.[3] For Ptolemy says [that] should the same stars have authority over the times and the ingresses, the effect is unmixed.[4] And we[5] have found, following our constant trials, that the ingresses themselves contribute greatly to the effects of the time-periods,[6] not only the ingresses of those stars that come onto the places that are authoritative at the fixing,[7] but also those ingresses that are found upon the place of the times[8] by circumambulations.[9] We have found that Ptolemy is surety for this in the 2nd, 3rd, and 4th book of the *Apotelesmatics*.[10]

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[1] Chronocrators or rulers of planetary periods. [RH]

[2] *hupantētōr*. This is the body that encounters the apheta in the course of a direction. The Latinate term for such an encounter was *occourse*. [Additional by RH] This is what later astrology knew as a promittor or promissor. There is material in Rhetorius [translated in Neugebauer and Van Hoesen, Greek Horoscopes, charts number L 401, and L488] which illustrates the direction of the apheta past other planets or their aspect positions. These are also planetary period rulers of a kind as well, and as such their transits are especially important.

[3] Movement of the apheta or other significators through the bounds are called divisions in later Latin literature. Unfortunately it is not entirely clear whether that term is not also used for other kinds of temporal periods. See Schoener, ***Opusculum Astrologicum***, p. 92. "And under this universal period is placed another particular period, which exists because the direction of the significator is now in one bound of a sign and then in another, which is called a division. . ." [RH]

[4] *Cf.* toward the end of Book IV, chapter 10 of the *Tetrabiblos*.

[5] This would appear to be the epitomist speaking.

[6] *kairos*. I think this is season in the more general sense of the periods of time subject to a planetary time-lord—the seasons of one's life.

[7] For example, the places that are important at the nativity,

[8] The places (*zōidia*) found by profection from the *Hōroskopos,* whose lords become the annual and monthly time-lords.

[9] Recall that circumambulation means direction. [RH]

[10] The actual name of what we call the *Tetrabiblos*. [RH]

2. Orpheus

Introduction

The following passage is attributed to the legendary Greek poet Orpheus, who is also credited with a work on Jupiter's twelve year cycle, and one on earthquakes (also sometimes attributed to Hermes). It was originally in verse, and the text editor has flagged the passages that retain the original meter or poetic vocabulary and seem to be direct quotations. These are put in quotation marks here.

As far as the issue of transits is concerned, this piece begins with the prepositionless expression "Kronos having stepped on Zeus" *Kronos epembasas Dii*, and then immediately changes to the verbless formulation "Kronos into (or onto) Ares" *Kronos eis Ares*, which is retained without change throughout the piece, which is presumably intended to mean the same thing.

The entry "Hermes onto the Sun" may possibly be making a distinction between the *zōidion* and the actual degree of the transited body. However, this passage can also be interpreted without that distinction being implied.

[CCAG 2; 198-202]

Translation

And this is Dorotheus. Also, Orpheus has the following to say about ingresses. When Kronos has stepped on Zeus, it causes missteps[1] in one's mode of living and is a destroyer of possessions; it causes the marriage of a woman to disperse, and it is harmful for every deed. Kronos onto Ares is a cause of constraints, of bondage, of disease, and it causes pain on account of children, signifies the ruination of possessions; it makes some [natives] fugitives from the fatherland or hirelings and poor. Kronos onto the Sun brings actions to completion with a blow; and one must also avoid sailing and journeys because of fear of robbers. Kronos onto Aphrodite makes relatives and friends hostile, brings deception, disturbance and penalties, and he who has a

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[1] *sphalma*. I wonder if this is playing on the idea of stepping present in the Greek word *epembasis*.

wife will be dishonored by her lust. Kronos onto Hermes signifies contention and judgments, and penalties, disturbances, and unjust deaths of relatives; and one must avoid the market and communicating one's actions to others; for it causes the weaving of wiles and deceptions. Kronos onto the Moon causes rebellions against the land or occasional sickness or the destruction and loss of possessions. Kronos onto itself signifies removals and wanderings in foreign lands, and disturbances and enclosure and bondage, the death of parents, the disappearance of home and money. Kronos onto the *Hōroskopos* removes one to another land, and also causes deceptions, penalties, dangers. Kronos onto the Midheaven leads one to a foreign country and gives reputation, but it causes distress on account of debt. Kronos onto the Descendant and the subterraneous pivot drives one away from his family and home and possessions, or leads him away to another country, or causes captivity, or kills slaves.

Zeus onto Kronos makes what one does for a living irregular, at times giving the acquisition of lands and foundations and dwellings, or managing another's living, other times causing them to be deprived of their former work and activities, bringing expenditures and losses and major illness to others. Zeus onto itself redeems as many oppressions of these sorts as it should find, and "provides profit, brings fame both empty and noisy," if it should not happen to be in its own house at the fixation. Zeus onto the Sun gives sluggishness to actions and ruins the home, or causes illness or the destruction of possessions, and a vain and contrary end to one's labors.[1] Zeus onto Ares is good; for if it should find someone under affliction and constraint and oppression, it releases him from all; and if it should find one to be living in joy, it gives greater good cheer, and makes him friends with greater persons, and provides acquisitions, and distresses his enemies, and bestows profits and reputation. Zeus onto Aphrodite signifies unexpected wealth and shows one to be stronger than his enemies, and marriage for the unwed; and it provides children for those in wedlock and puts an end to actions.[2] Zeus onto Hermes makes one friends of great men, whose

[1] This delineation seems rather strange in view of other teachings on the subject. However, it would be consistent with a tradition that regards the Sun as a malefic. This tradition is reflected in the Julius Firmicus Maternus and is also the dominant tradition in India. [RH]

[2] *praxis.* Actions of all sorts in general. [RH]

property he is also entrusted to manage, and they enlarge their own home; and it provides gifts from friends; and these [natives] enjoy themselves; but they cause pain to their enemies; and if they have a just case, they conquer, though the beneficence of Hermes is required. Zeus onto the Moon causes child-bearing for those in wedlock, and provides good fortune and profit to him who is tried, except that "after having harmed him a little earlier," it provides victory and success later; and occasionally it adorns some [natives] with gold chains. Zeus onto the *Hōroskopos* and the Descendant is for both good and bad, at times bringing on judgments and struggles and penalties and enmities, but at other times it redeems these and gives profits and acquisition, still other times it signifies friendship, and again intimacy and nuptials of shameful notoriety, and disturbance due to these; and often, too, it makes for murder of kinfolk and provides an inheritance from these, and leads the wanderer back to his fatherland. And onto the Midheaven and the subterraneous pivot, it causes the deaths of the parents and diseases and blows and oppressions; and it provides marriage for others; it removes others from the fatherland; and the end of their activities will be toilsome.

Ares onto Kronos preserves whatever Kronos is accustomed to harm; for it makes sickness and pain cease, and gives wealth and victory and good cheer. Ares onto Zeus is ruinous and harsh, and there will be frivolous expenditures of money; also, it is harmful in lawsuits and rouses up enemies; and the foetus is destroyed in pregnant women, or it dies immediately upon birth; it signifies harm and insolence and causes removals from one's place; and it renders actions futile and causes pain on account of children or a woman, and it gives enmities from rulers and bitter anger from the district. Ares onto itself removes one from his place or causes illness or makes bloody with iron or sets one on fire, "yet it bestows action and good fame in one's life." Ares onto the Sun diminishes possessions if it should also be bad for actions, causes pain and harms the mind, and pains some [natives] on account of hidden deeds; and if it should also make a station, it calls forth more difficult tumults and battles for things, and gives paternal hatred over ancient matters, and it brings betrayals and enmities from friends. Ares onto Aphrodite is apprehensive of a fight and bitter hatred from a woman; for they cause long separation and adulterous suspicions; sometimes also it strips everything away from men. Ares onto Hermes causes penalties and lawsuits and more falsity, treachery, shame over

hidden deeds, frauds, perjury, betrayals, flights, and bondage. Ares onto the Moon, if the *zōidion* is feminine, is about the fear of abiding illness, and especially of the eyes; and if the *zōidion* is masculine, it disturbs what one does for a living. And if it should also make a station, still more; for it deprives of children and causes death for the siblings, introduces dangers and tumult, and it leads away to another's country or changes one's dwelling, and gives some work for another work, if the *zōidion* should not happen to be Kronos' and should not prevent these things. In the pivots it is difficult for everything, bringing instabilities and disturbances in the family and pain in life, and in the Descendant especially through a woman; for it also causes premature childbirth. And onto the Midheaven, they[1] dishonor the marriage bed of those in wedlock, or it also provides sickness in this pivot.

"The Sun onto Kronos brings memories of ancient matters" and brings wealth and joy to one's life. The Sun onto Zeus "bestows great renown" and good fame and good cheer, and causes manifestation of what is invisible. The Sun onto Ares lays one down with sickness or removes him from his fatherland, destroys his money and causes losses against one's will and makes him hostile to his friends, and "stirs up trouble with his relatives," unless Zeus should also be there by ingress. The Sun onto itself or the Moon causes sickness and want of money, and it causes movement from one's own places;[2] often, too, it brings wealth out of oppression. The Sun onto Aphrodite is a cause of unsettlement, troubles the domestic felicity of women, but it provides profits in regard to gifts. The Sun onto Hermes causes the mind to wander and hurts the soul, is one to deceive and causes frivolous spending. The Sun onto the pivots removes one to other places and causes sickness and is grievous for the body, but in the Midheaven "it bestows action and great renown."

Aphrodite onto Kronos indicates further acquisition and reputation in the district and help from secret sources, but it is maleficent for marriage; for it unsettles or otherwise "exchanged[3] the marriage bed for the embrace of a lesser light." Aphrodite onto Zeus causes ripening, dangers, sickness, enmities, judgments on account of family and contention within and with the family; and if the woman of this

[1] The natives?

[2] More malefic Sun delineations. [RH]

[3] The change of tense is due to the quotation. RH]

[ingress] is pregnant, she will miscarry.[1] Aphrodite onto Ares causes stabilities and expenditures from women and removal from a place and disturbances in regard to one's life. Aphrodite onto the Sun unsettles the mind and leads it astray, and causes actions and recreations and censures, and it makes for stability in the family. Aphrodite onto itself is indifferent and toilsome, in one way good, in another base. Aphrodite onto Hermes indicates inheritances and it increases possessions and brings an end to actions; and it provides victory in lawsuits. Aphrodite onto the Moon indicates "good cheer and it delights in action," gives effortless profit and joins in marriage, and causes child-bearing when it is in a feminine *zōidion*. Aphrodite onto the *Hōroskopos* and Midheaven is cheerful and joyous and effectual and makes acquisition and profits greater; and if it is stationing, still more. Aphrodite onto the Descendant makes stability from a woman. Aphrodite onto the subterraneous pivot causes hidden ailments and pains from spouses; and if it should also be stationing, it causes ailments of the parts and fundament, and it brings destruction of decorum and tears for the family.

Hermes onto Kronos increases actions and acquisition, and harms enemies. Hermes onto Zeus is good for everything, giving profit from commerce and making friends, causing display, and providing reputation and strength at home. Hermes onto Ares indicates those who are effective, and it sets [the natives] free from fears and puts an end to toil. Hermes onto the Sun is inconstant in regard to crafts and action until it should come to the degrees of the Sun,[2] after which it is efficacious.[3] Hermes onto Aphrodite presents wealth and another's money and an inheritance from those who have died, "and friendliness in the household from the spouses of in-laws," and makes friends of children and slaves. Hermes onto the Moon disturbs the stability of families and the district, and stirs up falsity in the market place and contention and calumny, as long as a benefic should not be looking on;

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[1] It is difficult to explain the logic of why this should be such a difficult transit. See Schmidt's introduction for a discussion of this issue.[RH]

[2] This might indicate that the ingress is defined with regard to the *zōidion* occupied by the planet at the nativity instead of the degree occupied by the planet. However, the passage may just as easily mean that the ingress has this effect until Hermes becomes conjunct the true Sun.

[3] Notice here the difference between the applying and separating effects of the transit. [RH]

for often when a benefic regards it in this way, it turns the crafts of this [ingress] to profit. Hermes onto the *Hōroskopos* and the Midheaven makes for friendship and trust from the great as a result of discourses and honor in the district [in which he lives]; onto the Descendant, it causes pain and enmities, concerns, judgments, piteous plights from loans; onto the subterraneous pivot it is worse, causing dangers and harm from hidden and ancient [sources].

The Moon onto Kronos and Ares makes idle laziness and losses and dangers from heights or blood, the one from Kronos, the other from Ares; but with the other stars it is fine. The Moon onto the Sun or onto itself "bestows a spirit at once sluggish and lying fallow," and in the pivots it sometimes makes a change of abode.

It is requisite to examine not only these ingresses, but also those by triangle and square and diameter and hexagon. For, the sort of thing it signifies in the nativity by fixation, such also it signifies in the ingress.[1] For example, "Phainōn[2] trining Zeus is truly very lucky," and "Phainōn trine with Puroeis[3] is greatly best."

3. Passage Attributed to Anubio

Introduction

Anubio probably lived in the 2nd Century C.E. The following paraphrase is attributed to him solely on the basis of the metrical form that may be seen to preserved in some of the lines of this prose paraphrase, because Anubio is the only astrological writer known to have used this form. There is another surviving text dealing with aspects that is explicitly attributed to Anubio; we will translate this at a later date.

This short excerpt begins with the expression "Kronos having stepped onto Zeus" *Kronos epembas eis ton Dia* and then continues with the verbless expression "Zeus onto Kronos" (Zeus onto Kronos) just like the Orpheus passage. At one point the verb is used in a

[1] Again we have the idea that the planet in transit operates according to the way it is situated in the natal chart. [RH]

[2] Name for Kronos, the "shining one."

[3] Name for Ares, the "fiery one."

prepositionless expression, and the epitomist seems called upon to prevent a misinterpretation.

[CCAG 2; 202-203]
Translation

When Kronos has stepped onto Zeus, it causes disease or unforeseen toil, or poverty, or disturbances and murders in reference to relatives. Zeus onto Kronos is good. Kronos onto Ares makes enmities and imprudence and inaction and non-beneficial blows.[1] Ares onto Kronos provides victories and action and sweetest life. Kronos onto Aphrodite "oft times made an end of youths of an unyoked [age]",[2] or brings rivalry with regard to spouses, or harm in relation to home, or treachery, pain, sickness, death, poisons, or trouble with the gullet or joints, or it harms the children first. Aphrodite onto Kronos makes peace between women and their bed-mates without treachery and trouble, and causes pain and censure and temperance in one's garments, and it yokes the unmarried. Kronos onto Hermes signifies either sickness or death, but gives the greatest of goods in full bodily strength at the time that it steps on[3] Kronos (that is, Hermes onto Kronos). Kronos having stepped onto the *Hōroskopos,* and when it is diametrical to it, sometimes puts youths to death; and it does this whenever Aphrodite is also the time-lord of the hour, for the indications of the effects are steady at the time when the ingressing planets are also the time-lords.

Zeus having stepped onto Ares is good, but Ares onto Zeus is base; however, Ares stepping on Zeus does not always produce base things, but whenever it is diametrical to the Sun. Zeus onto Aphrodite rejoices much, for it gives benefit of toil and profit. Aphrodite onto Zeus does not rejoice so much, for it causes ungraciousness and groundless

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[1] *kopos*. 'Blows' as in striking an object.

[2] This could mean that this transit either destroys youths about to come of age, or else it puts an end to their unmarried state.

[3] *henika tōi Kronōi epibēi.* The epitomist seems to think that this expression, which is the same prepositionless usage found at the beginning of the Orpheus passage, needs a gloss, perhaps because without the preposition it could suggest something like attacking or trampling Kronos.

expectations.[1] Zeus onto Hermes and Hermes onto Zeus are quite estimable and profitable, and especially for the ones pursuing hermetic works;[2] and should they be diametrical to each other, they are no less beneficial.

Ares onto Aphrodite causes wifely jealousies and disturbances, and harms pregnancies by introducing premature childbirth. Similarly also, Aphrodite onto Ares is harmful, except less so, for "when yielding, strong-limbed Ares delights in Kupris.[3] Ares onto Hermes harm and sickness brings, in all is evil, and brings not victory to him who is tried."

Hermes onto Ares brings victory to him who is tried and there will not be sickness or harm, but it is bad in commerce. Aphrodite onto Hermes is fine for every action. Hermes onto Aphrodite is stronger in regard to livelihood and art, marriage, and friendship.

"And for other doings, useful. Above all others this provides for commerce profitable for men, and is in judgments very timely; and to him who is tried it gives the longed-for victory."

4. Material Attributed to Valens

Introduction

Although the manuscript attributes this writing to Valens, Pingree considered it spurious and did not include it in his critical edition of Valens. Be that as it may, it is a thoughtfully written piece. Again the problem is what kind of ingress is being discussed. This time there is enough context to determine that the ingresses are to *zōidion* rather than degrees. However, we have a new problem; the text seems to be written in the context of solar returns. There are two issues discussed under each planet, ingresses according to "chart" and according to "nativity." There seem to be two basic possibilities.[4] Either the first discussion under each planet deals with transits to the natal chart, and the second

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[1] Compare this to the Zeus-Aphrodite transits in the previous article attributed to Orpheus. [RH]

[2] All works pertaining to Hermes, not hermetic in the alchemical sense.

[3] Name of Aphrodite.

[4] See my introduction to Appendix II for a third possibilty. [RH]

discussion deals with transiting aspects made to the profected ascendant (perhaps referred to simply as the "nativity"); or else the first part deals with transits to the solar return chart (which may be why the diminutive *themation* is used), and the second part transiting aspects to the natal Ascendant. There are arguments for and against either one of these interpretations.

A note attached (*adnectitur*) to the manuscript makes the matter even more mystifying. It purports to be a definition of 'ingress' and reads "They say that there is an ingress whenever by holding down the disposition of the nativity for a return nativity, we come down to a certain *zōidion* by drawing out the times from the *Hōroskopos;* for it is called the ingress of the year at that *zōidion.*" The same definition occurs in scholium #92 from Paulus.

The Most Sagacious Valens On the ingresses of the Stars in Respect of the Chart and the Nativity[1]
[CCAG 8, 1; 163-171]

Concerning Kronos

When Kronos has come onto the *Hōroskopos,* it has good beginnings, for it causes unions and benefits and acquisitions; but when it has gone by the last [parts], it holds distress and harm, and it brings dangers to these places. If it has come onto the Midheaven, it causes similar [effects] as the *Hōroskopos,* but it is more gentle in those matters and in those harms, and slower for the actions of one's life; and in the one case it is sluggish, in the other it forcefully busies about. In the Descendant it is full of disturbance and danger, for it causes loss and tears and listlessness of soul and penalties through the [actions] of others and dangers from water and alienations of one's own family. When it comes to be in the subterraneous *zōidion,* it produces the same things, except that in this place it also produces dangerous illnesses and fears.

If it should come to the [place][2] of Zeus, it causes chicaneries,

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[1] *kata thematiou kai genethliou.*

[2] The word understood here and in analogous places in this paragraph may be 'star', instead of 'place'.

penalties or the resolution of old business, and the death of kinfolk[1] and another's expenditures and shamefacedness and impostures towards superiors. When it has come to the [place] of Ares, it causes dangers to the body, alienations, loss of one's own, rapine and faint-heartedness, enmities toward one's own and toward another's, lawsuits and imposts. If Kronos should come to itself, it moves one to leave home unprofitably, and often encloses one; and it is motivation for actions, and by bringing in struggles, it at times also encloses one in prisons and bondage, at other times it achieves the deaths of parents and friends (though also expenditure), the unsettlement of one's own and another's,[2] the betrayal of friends, listlessness, disturbances; and penalties, disturbances, and distresses through women, ingratitude from several, demonstrations, and the persistent flux of rheum. When it arrives at [the place] of Hermes, it brings about effects by means of letters and deeds and speech and society and slaves and the loss and pain of children; it also effects[3] harm by a few,[4] perjury, listlessness, loss. If it should arrive at the Sun, it causes untimely changes of place, and the introduction of dangers, and penalties, and unemployment, and whatever should be accomplished, it effects with force; and it causes deflux of rheum and eruption of eczema and weakness of the eyes. When it has come to the Moon, it taxes one with sickness, and it is also wont to cast one down from a height and take one up[5] to a height; for after doing good at the nativity, this star takes everything away again.

And in reference to a nativity,[6] if it should come to the square of the nativity, it causes actions and the administration of old business to be more easily resolvable, but it also causes profitless stays away from home. If it should come onto the triangle, it administers to whatever matters are related to action and loss without fastidious avoidance, while it signifies that whatever is related to friends is without harm. If it should come onto the diameter of the nativity, it will have in everything

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[1] *anagkaios*. That is, those related by the necessary tie of blood.

[2] It seems that somewhere about here we have shifted to the delineation of the transit of Aphrodite without mentioning it.

[3] *teleō*.

[4] persons?

[5] *eis hupsos anairein*. In view of the next clause, this probably has the secondary meaning "destroys at a height."

[6] *genethlion*.

losses, intrigues of kinsmen, listlessness of mind, ingratitude, separations from one's own, faithlessness of friends, enmities of kinsmen, and dangerous sicknesses. If it should come onto the *zōidion* where the year should be spent,[1] it produces narrow straits and harm and rapine, and the separation from women, and imposture.

Concerning Zeus

When Zeus has come onto the *Hōroskopos,* it causes honors and reputation, high visibility in the throng, acquisitions, rectification of business, and children for those who are married; and a casting off of blood-relatives.[2] Having come to the Midheaven, it causes estimable reversals, the rectification of business, changes for the better, and accesses[3] and unions. Having come to the setting *zōidion,*[4] it brings pain, unsettlement of one's life and body, the casting off of children and kin; and from the time that it passes by the *zōidion* of concealment, this changes for the better, Having come to the subterraneous pivot, it is significant at the initiation of secret affairs that are not achievable, or it signifies the tardy attention to matters that are already finished; and it signifies a soul sad and full of care.

When it has come to Kronos, it effects an abruptness in one's acts that is not conducive and ruinous; for, no matter what is administered at this time, the effects will be punitive and expensive. Having come upon its own place, it will be not conducive for everything, except that it causes calumnies and censures on account of worthless matters. Having come to Ares, the time will be incomparable[5] for beneficence and reputation, but it will accomplish every action and administrative function with a lack of fervor. Having come to Aphrodite, it causes the

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[1] That is, the *Hōroskopos* profected at one *zōidion* per year of life. Since no reference was made at the beginning of the paragraph to an ingress onto the "nativity" (as is the case in the upcoming delineations of the other planets), this entry may serve that purpose. Therefore, it is possible that the "nativity" that is being transited by aspect here and throughout this paragraph is the profected Ascendant. However, compare the final paragraph under Aphrodite.

[2] *apobolēn de tōn apo tou haimatos.*

[3] *prosodos.*

[4] Unequivocally an ingress onto a *zōidion,* not a degree!

[5] *asugkritos.* This can also mean 'antagonistic'.

fit meeting of the unmarried and marriage and intercourse, and children for the married, but gossip and pain; and it makes the actions of life more reasonable and beneficial. Having come upon Hermes, it effects work and beneficial moves from a place, receipts and gifts, and profitable partnerships; for it makes these activities more reasonable in such places. Having come upon the Sun, it effects serious illnesses, dangers from the water and shipwrecks, and deflux of rheum; and it introduces expeditions that are not conducive and distresses in matters pertaining to life.

And in reference to a nativity, having come to the nativity, it causes sluggishness of the body and a like sluggishness in activities, except for the marriage of the unmarried; and it is also accustomed to give children and make additions to life. Having come to the trigon of the nativity, it disturbs the beginnings, but achieves success and action at the last. Having come onto the square, it has as effect the benefits of multifaceted business;[1] for it is adept at management and fine for unions and reputation. Having come to the diameter, it gives benefits of multifaceted business, and acquisition, and children to the married; and a few it distresses; and it chills and disturbs what one does, and introduces fears.

Concerning Ares

When the star of Ares has come to the *Hōroskopos,* it effects the renewal of things by means of outside blood,[2] for it throws life into a tumult and especially through women; and it also causes fears and diseases for women and is bad for everything. Having come onto the Midheaven, it is helpful for cuts of the extremities and dangers to the eyes;[3] and it brings sudden dangers from a fall or from conflagrations, crowds, or quadrupeds; but it is not without use for management and advantage. Having come to the Descendant, it is exceedingly odious, for it also disturbs one's household and mode of living, and causes fights and plots and fears of the soul, and especially through women; and it causes crises for those who are married and for women. Having come to the subterraneous pivot, it causes unseasonable expeditions and

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[1] *telei ōpheleias poluproeōpōn pragmatōn.*

[2] *apo exhaimatos.*

[3] In the sense of helping to heal said cuts and dangers. [RH]

profitless movements and gossip in account of secret affairs, and it is bad for everything relating to life and acts and unions.

When it has come to the place of Kronos, it is exceedingly propitious and cheerful and useful for all areas of life. Having come to Zeus, it is exceedingly disturbing and punitive and makes for cowardice. When it simply comes to itself, it is worse and unpleasant and stimulating; and mark that the star is exceedingly bad for everything at that time. Having come to Aphrodite, it connects one with female persons and causes profitless unsettlements through acts of females, and moral condemnations, and is turbulent in everything through the pretenses of women. Having come to Hermes, it causes treacheries and hidden acts and fears and thefts, unsettlement of friends, trickeries and frauds and perjuries of those in the household. Having come to the Sun, it causes dangerous illness, removals and moves from one's home, unexpected journeys away from home, fears of a crowd and fire and blood and of malefactors, and the danger of falls from quadrupeds.

In reference to a nativity, if it should come to the nativity, mark the star in everything; for it is full of sickness and penalties, and ineffective, and highly dangerous; and there is a struggle in regard to trifling suspicions, and agony of soul, and unsettlements of kinsmen. If it should come onto the triangle of the nativity, it is turbulent on account of worthless matters, and especially because of women; for it causes upheavals and untimely cares. If it should come onto the square of the nativity, it causes arguments with female persons and harm to one's manner of life, and bodily cravings. If it should come upon the diameter of the nativity, the affliction and burden is less.

Concerning the Sun

When the Sun comes to be in the *Hōroskopos,* it causes weakness, upheaval, dangers, movements; but it strengthens those who had already been sick before it came to this very place. . .[1]

. . . When it arrives at its own place, it causes cares and afflictions of the soul, disturbances, empty fears, and movements [originating in] domestic matters.[2] Having come to Kronos, it works dangers from water and ailments or defluxes of rheum; and it is effective in relation to

[1] Long lacuna in the text.

[2] *kinēseis ex oiksiōn.*

actions. Arriving at Zeus, it is unpleasant in relation to the multitude and those who are superior; and friends. . .[1] and censures and calumnies; and for succeeding at the activities of one's life. Having come to Ares, it causes unpleasantness and robberies, the approach of the multitude, dangers, conflagrations, bloodshed, manipulation, asphyxiations from crises,[2] and especially sudden dangers, falls from heights or quadrupeds, and fears of the household, and changes away from home, and unforeseen dangers from swearing an oath. When it comes to be at Aphrodite, it causes dangers to those who have wives from wives, and unpleasantness and censures due to women; and it is effective for conducting one's life. Arriving at Hermes, it makes what is hidden manifest, and causes a disturbance of those in the household and fights with household managers; and it is not bad for actions, but nevertheless they will be done sluggishly.

In reference to a nativity, if it should come to the nativity, it makes upheaval and care, and it furthermore works for weaknesses; and it administers the uncompleted actions of life early rather than at the close.[3] If it should come onto the square of the nativity, [it works] trouble for the optical organs and dangers from water; but it is not bad for actions, but makes them easier. If it should come onto a triangle, it will be a propitious and easier time. Having come onto a diameter, it is exceedingly odious; for it causes upheaval and fills one will mental anguish, and causes censure and secrets and weakness and alienation of the household.

Concerning Aphrodite

When the star of Aphrodite has come onto the *Hōroskopos*, it produces gaiety with good cheer, the gathering in of revenue, and knowledge. And it is quite profitable in all the things being done if another star in another figure should not object. When the star comes to be in the Midheaven, it produces unemployment, upheavals of soul, unsettlements and profitless censures because of women. In the setting *zōidion* it produces unsettlements of things, gossip, adulteries; and for the married, the clamor and miscarriages of women; and this star is exceedingly bad

[1] Short lacuna.
[2] That is, physical crises. [RH]
[3] Of the period, that is.

in these places. If it should come to the subterraneous *zōidion,* it produces the same things as it did in the setting *zōidion.*

When it has come to Kronos, it produces unemployment, acquisitions, advancements, beneficial moves, except with indifference; for often it makes the benefits be with tears. When it has come to be on Zeus, the star makes that time more harmful and unpleasant and full of disturbance, and especially for the household; or it causes treachery and plots and chicanery through women. When it has come to be on Ares, the star is full of gossip, and the time disturbing; for it causes untimely departures from home and frivolous expenditures and deceptions of women. When it has come to be on its own place, it is of good cheer in everything, pleasant; and it is productive in relation to the activities pertaining to one's life, and effective for everything to which one lays his hand. Arriving upon Hermes, it will be good and beneficial for everything in life, for giving and receiving, and actions and partnerships and manipulations; and it is good for whatever one should wish. When it comes to be upon the Sun, it will provide upheavals of life and soul, unsettlements or bodily weakness both in relation to kin and friends; and it causes censures and fears; and in general the star is disturbing and harmful until it should exit these places.

And in reference to a nativity, if it should come to the nativity, it causes annoyances and disturbances and the distress of women and untimely expenditures and unsettlements of women or bodily weakness, censure from superiors, and narrow straits and unemployment. If it should come onto the square of the nativity, it causes cheerfulness and benefits at the beginning, but later it makes a man worse. If it should come to the triangle of the nativity or onto the year that is being spent,[1] it is entirely fine and beneficial and gives marriage or intercourse with women, and the conception of children for the married.

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[1] *eis ton katagmenon eniauton.* If this refers to the protected *Hōroskopos,* then this sentence would seem to be making a distinction between it and the "nativity" constantly referred to. This would lead us to the opinion that the "nativity" is the natal *Hōroskopos,* whereas the ingresses referred to in the first two paragraphs under each planet are perhaps ingresses to the solar return. However, compare the note to the final paragraph of entry under Kronos.

When the star of Hermes has come to the *Hōroskopos,* it causes unions, knowledge, great good fortune, economies, and the completion of old business. If it should come up to the Midheaven, it similarly causes the completion of old business, and a sudden awkwardness,[1] and companionship with superiors. If the star should come to the setting *zōidion,* it is exceedingly bad and punitive; for it causes censures and calumnies pertaining to one's manner of living, upheavals[2] and whisperings; mark well that the time is poor for everything. If it should come to the subterraneous *zōidion,* it causes gossip of secret or piratical deeds, and *hōpetas*[3] with unpleasantness, and untimely departures in stays away from home.

If it should come to onto Kronos, it causes benefits and unions from old business, receipts and expenditures. Arriving at Zeus, it makes the time more cheerful and glad; and it also provides unions. Having come to Ares, it is exceedingly bad; for it causes weakness in one's mind and life, unless it produces a cutting through of matters with concision, and reputation along with annoyance and loss and harm. Having come to Aphrodite, it is exceedingly cheerful and beneficial and efficacious and propitious for women. Having come to its own place, it makes the time poor; for it causes enmities and the alienation of one's family and household, and treacheries and thefts and deceptions. Having come to the Sun, it causes unpleasantness and cares and fears and weaknesses and useless stays away from home.

And in reference to a nativity, when it has come onto the nativity, it is distressing for everything mentally and in life; for it causes rejections and censures and ingratitude and deprivations. If it should come onto the square of the nativity, it is also exceedingly distressing on the part of female persons; and it causes vain expeditions. If it should come onto the triangle of the nativity, it is exceedingly beneficial; and especially as concerns old business, it is not a bad time to put a hand to it. Having come onto the diameter of the nativity, it makes the time unfit and dangerous, and a liar and an imposter to all men.

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1 *acheirismous aiphnidious.*

2 *meteōrismos.*

3 Unknown word.

If the Moon should come to the *Hōroskopos,* it causes upheaval in the soul;[1] for it causes disgust and empty fears. If it should come to the Midheaven, it will be propitious and efficacious for everything. If it should come to the Descendant, it causes fears, indifference; and take care with female persons and every action. Having come to the subterraneous *zōidion,* it is unpleasant and full of disturbance.

Having come to Kronos, it becomes sluggish and full of indifference, and causes certain remembrances of ancient matters; look for an opportunity to speak to one who is older, and [consider] every purchase; and it is conducive to acquiring a home; and it gets one dreadfully disturbed by dreams. Arriving at Zeus, it is propitious for every action, but vexatious. When it has come to Ares, mark the days; for it causes unforeseen accidents, indifference, or falls, or bloodshed, or excitations, unless it is murderous and on the attack. Having come to Aphrodite, it signifies cheerfulness and causes actions and intercourse, unless it causes unpleasantness and the shaming of one publicly. Having come to Hermes, it causes actions to be more effeminate, and it amplifies whatever is effected through letters and partnerships, unless it causes conflicts or odiousness of domestics or slaves; mark those days.

In reference to a nativity, [when it has come] upon the nativity, it causes terrible upheaval, and brings with it disgust and empty fears.[2]

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[1] *meteōrizō,* This word, which has already occurred several times in this excerpt, basically means 'to raise up'. But this is hardly the elevation of soul in the positive sense. The connection with disgust seems to be the key to understanding its application here. Disgust is what causes the soul to rise up as though trying to throw something up; it is almost a physical experience, the mental "heaves."

[2] May be incomplete. [RH]

Appendix I — A Comparative Listing of the Ingress Delineations

Compiled by Robert Hand

In this appendix I have taken all of the delineations of the ingresses according to Schmidt's translations of the ancient texts and put them in one place so that the reader can compare them. The footnotes that accompany these texts in the main body of the book have not been repeated here, for the same of economy. The reader is strongly urged to read the delineations in their original contexts in the main body of the text. Where delineations refer to more than one planet, I have repeated them in full under each planet entry. Where the original has said nothing about the combination, I have simply written, "No entry."

♄ - ♄

Dorotheus — When Kronos and Ares are in ingresses in relation to the Sun, the Moon, and Zeus, both bodily and in those by square and diameter, and similarly also the recurrences and anti-recurrences (that is, whenever they should come to their own fixed places, or to the diameters), they become more harmful, if they were in fact poorly situated from the beginning.

Every star is base when diametrical to itself by transit, and it is bad when coming upon its fixed place. . .

Orpheus — Kronos onto itself signifies removals and wanderings in foreign lands, and disturbances and enclosure and bondage, the death of parents, the disappearance of home and money.

Anubio — No entry.

Pseudo-Valens — If Kronos should come to itself, it moves one to leave home unprofitably, and often encloses one; and it is motivation for actions, and by bringing in struggles, it at times also encloses one in prisons and bondage, at other times it achieves the deaths of parents and friends (though also expenditure), the unsettlement of one's own and another's, the betrayal of friends, listlessness, disturbances; and penalties, disturbances, and distresses through women, ingratitude from several, demonstrations, and the

persistent flux of rheum.

♄ - ♃

Dorotheus — . . . when Kronos is coming to Zeus, it hinders whatever Zeus provides and quells every activity and impulse; Kronos onto Zeus also [causes] fines and damages what is being completed.

When Kronos and Ares are in ingresses in relation to the Sun, the Moon, and Zeus, both bodily and in those by square and diameter, and similarly also the recurrences and anti-recurrences (that is, whenever they should come to their own fixed places, or to the diameters), they become more harmful, if they were in fact poorly situated from the beginning.

Orpheus — When Kronos has stepped on Zeus, it causes missteps in one's mode of living and is a destroyer of possessions; it causes the marriage of a woman to disperse, and it is harmful for every deed.

"Phainōn [Kronos] trining Zeus is truly very lucky,"

Anubio — When Kronos has stepped onto Zeus, it causes disease or unforeseen toil, or poverty, or disturbances and murders in reference to relatives.

Pseudo-Valens — If it should come to the [place] of Zeus, it causes chicaneries, penalties or the resolution of old business, and the death of kinfolk and another's expenditures and shamefacedness and impostures towards superiors.

♄ - ♂

Dorotheus — Kronos to the place of Ares makes those who are discouraged and not eager.

Orpheus — Kronos onto Ares is a cause of constraints, of bondage, of disease, and it causes pain on account of children, signifies the ruination of possessions; it makes some [natives] fugitives from the fatherland or hirelings and poor.

"Phainōn [Kronos] trine with Puroeis [Ares] is greatly best."

Anubio — Kronos onto Ares makes enmities and imprudence and inaction and non-beneficial blows.

Pseudo-Valens — When it has come to the [place] of Ares, it causes dangers to the body, alienations, loss of one's own, rapine and faint-heartedness, enmities toward one's own and toward another's, lawsuits and imposts.

♄ - ☉

Dorotheus — Kronos onto the Sun brings dangers and judgments from the magistracy, and especially when it is stationing.

When Kronos and Ares are in ingresses in relation to the Sun, the Moon, and Zeus, both bodily and in those by square and diameter, and similarly also the recurrences and anti-recurrences (that is, whenever they should come to their own fixed places, or to the diameters), they become more harmful, if they were in fact poorly situated from the beginning.

. . . the destructive stars [Kronos and Ares] are distressing when they step onto the 4 pivots or onto the lights. However, if they were in good and congenial places at the beginning, it makes the affliction by transit blunter, just as the good stars which are disposed in base places at the beginning become weaker by transit.

Orpheus — Kronos onto the Sun brings actions to completion with a blow; and one must also avoid sailing and journeys because of fear of robbers.

Anubio — If it should arrive at the Sun, it causes untimely changes of place, and the introduction of dangers, and penalties, and unemployment, and whatever should be accomplished, it effects with force; and it causes deflux of rheum and eruption of eczema and weakness of the eyes.

Pseudo-Valens — No entry. But see Appendix II.

♄ - ♀

Dorotheus — Kronos to Aphrodite harms the goods of Aphrodite.

Orpheus — Kronos onto Aphrodite makes relatives and friends hostile, brings deception, disturbance and penalties, and he who has a wife will be dishonored by her lust.

Anubio — Kronos onto Aphrodite "oft times made an end of youths of an unyoked [age]", or brings rivalry with regard to spouses, or harm in relation to home, or treachery, pain, sickness, death, poisons, or trouble with the gullet or joints, or it harms the children first.

Pseudo-Valens — No entry

♄ - ☿

Dorotheus — Kronos to Hermes harms the things which are being offered by Hermes.

Orpheus — Kronos onto Hermes signifies contention and judgments, and penalties, disturbances, and unjust deaths of relatives; and one must avoid the market and communicating one's actions to others; for it causes the weaving of wiles and deceptions.

Anubio — Kronos onto Hermes signifies either sickness or death, but gives the greatest of goods in full bodily strength at the time that it steps on Kronos (that is, Hermes onto Kronos).

Pseudo-Valens — When it arrives at [the place] of Hermes, it brings about effects by means of letters and deeds and speech and society and slaves and the loss and pain of children; it also effects harm by a few, perjury, listlessness, loss.

♄ - ☽

Dorotheus — Kronos onto the Moon is likewise bad, for it brings censures and reproaches, and it is worse when Kronos is stationing. Kronos diametrical to the Moon is bad and especially when it is under the beams, for it brings disease; and it is also so when Ares sees the Moon.

When Kronos and Ares are in ingresses in relation to the Sun, the Moon, and Zeus, both bodily and in those by square and diameter,

and similarly also the recurrences and anti-recurrences (that is, whenever they should come to their own fixed places, or to the diameters), they become more harmful, if they were in fact poorly situated from the beginning.

. . . the destructive stars [Kronos and Ares] are distressing when they step onto the 4 pivots or onto the lights. However, if they were in good and congenial places at the beginning, it makes the affliction by transit blunter, just as the good stars which are disposed in base places at the beginning become weaker by transit.

Orpheus — Kronos onto the Moon causes rebellions against the land or occasional sickness or the destruction and loss of possessions.

Anubio — No entry.

Pseudo-Valens — When it has come to the Moon, it taxes one with sickness, and it is also wont to cast one down from a height and take one up to a height; for after doing good at the nativity, this star takes everything away again.[1]

♄ - Angles

Dorotheus — . . . the destructive stars [Kronos and Ares] are distressing when they step onto the 4 pivots or onto the lights. However, if they were in good and congenial places at the beginning, it makes the affliction by transit blunter, just as the good stars which are disposed in base places at the beginning become weaker by transit.

A malefic coming onto the pivots is quite harmful; for the *Hōroskopos* obtains the whole of life as its lot; the Midheaven, doings and children and reputation; the Descendant, marriage and old age; the subterraneous pivot, the hidden mold of the body, and foundations and creation and markets.

Orpheus — Kronos onto the *Hōroskopos* removes one to another land,

[1] This is the only explicit delineation of an ingress upon the Moon by Pseudo-Valens. But see Appendix II.

and also causes deceptions, penalties, dangers. Kronos onto the Midheaven leads one to a foreign country and gives reputation, but it causes distress on account of debt. Kronos onto the Descendant and the subterraneous pivot drives one away from his family and home and possessions, or leads him away to another country, or causes captivity, or kills slaves.

Anubio — Kronos having stepped onto the *Hōroskopos,* and when it is diametrical to it, sometimes puts youths to death; and it does this whenever Aphrodite is also the time-lord of the hour, for the indications of the effects are steady at the time when the ingressing planets are also the time-lords.

Pseudo-Valens — When Kronos has come onto the *Hōroskopos,* it has good beginnings, for it causes unions and benefits and acquisitions; but when it has gone by the last [parts], it holds distress and harm, and it brings dangers to these places. If it has come onto the Midheaven, it causes similar [effects] as the *Hōroskopos,* but it is more gentle in those matters and in those harms, and slower for the actions of one's life; and in the one case it is sluggish, in the other it forcefully busies about. In the Descendant it is full of disturbance and danger, for it causes loss and tears and listlessness of soul and penalties through the [actions] of others and dangers from water and alienations of one's own family. When it comes to be in the subterraneous *zōidion,* it produces the same things, except that in this place it also produces dangerous illnesses and fears.

♃ - ♄

Dorotheus — Zeus to Kronos provides an alleviation of a preexistent distress; such [natives] manage the work of another and they will spend freely. . . Zeus onto the square of Ares or of Kronos likewise indicates good things; so also Aphrodite; for when the good planets are coming onto the square of destructive planets, they provide pleasure and health and honor.

Orpheus — Zeus onto Kronos makes what one does for a living irregular, at times giving the acquisition of lands and foundations and dwellings, or managing another's living, other times causing them to be deprived of their former work and activities, bringing

expenditures and losses and major illness to others.

Anubio — Zeus onto Kronos is good.

Pseudo-Valens — When it has come to Kronos, it effects an abruptness in one's acts that is not conducive and ruinous; for, no matter what is administered at this time, the effects will be punitive and expensive.

♃ - ♃

Dorotheus — Every star is base when diametrical to itself by transit, and it is bad when coming upon its fixed place. . .

Orpheus — Zeus onto itself redeems as many oppressions of these sorts as it should find, and "provides profit, brings fame both empty and noisy," if it should not happen to be in its own house at the fixation.

Anubio — No entry.

Pseudo-Valens — Having come upon its own place, it will be not conducive for everything, except that it causes calumnies and censures on account of worthless matters.

♃ - ♂

Dorotheus — Zeus to Ares provides both activity and favor, and will increase everything, and bring enemies into subjugation. Zeus onto the square of Ares or of Kronos likewise indicates good things; so also Aphrodite; for when the good planets are coming onto the square of destructive planets, they provide pleasure and health and honor.

Orpheus — Zeus onto Ares is good; for if it should find someone under affliction and constraint and oppression, it releases him from all; and if it should find one to be living in joy, it gives greater good cheer, and makes him friends with greater persons, and provides acquisitions, and distresses his enemies, and bestows profits and reputation.

Anubio — Zeus having stepped onto Ares is good, but Ares onto Zeus is base; however, Ares stepping on Zeus does not always produce base things, but whenever it is diametrical to the Sun.

Pseudo-Valens — Having come to Ares, the time will be incomparable for beneficence and reputation, but it will accomplish every action and administrative function with a lack of fervor.

♃ - ☉

Dorotheus — No Entry.

Orpheus — Zeus onto the Sun gives sluggishness to actions and ruins the home, or causes illness or the destruction of possessions, and a vain and contrary end to one's labors.

Anubio — No entry.

Pseudo-Valens — Having come upon the Sun, it effects serious illnesses, dangers from the water and shipwrecks, and deflux of rheum; and it introduces expeditions that are not conducive and distresses in matters pertaining to life.

♃ - ♀

Dorotheus — Zeus onto the square of Ares or of Kronos likewise indicates good things; so also Aphrodite; for when the good planets are coming onto the square of destructive planets, they provide pleasure and health and honor.

Orpheus — Zeus onto Aphrodite signifies unexpected wealth and shows one to be stronger than his enemies, and marriage for the unwed; and it provides children for those in wedlock and puts an end to actions.

Anubio — Zeus onto Aphrodite rejoices much, for it gives benefit of toil and profit.

Pseudo-Valens — Having come to Aphrodite, it causes the fit meeting of the unmarried and marriage and intercourse, and children for the married, but gossip and pain; and it makes the actions of life more

reasonable and beneficial.

♃ - ☿
Dorotheus — No entry.

Orpheus — Zeus onto Hermes makes one friends of great men, whose property he is also entrusted to manage, and they enlarge their own home; and it provides gifts from friends; and these [natives] enjoy themselves; but they cause pain to their enemies; and if they have a just case, they conquer, though the beneficence of Hermes is required.

Anubio — Zeus onto Hermes and Hermes onto Zeus are quite estimable and profitable, and especially for the ones pursuing hermetic works; and should they be diametrical to each other, they are no less beneficial.

Pseudo-Valens — Having come upon Hermes, it effects work and beneficial moves from a place, receipts and gifts, and profitable partnerships; for it makes these activities more reasonable in such places.

♃ - ☽
Dorotheus — No entry.

Orpheus — Zeus onto the Moon causes child-bearing for those in wedlock, and provides good fortune and profit to him who is tried, except that "after having harmed him a little earlier," it provides victory and success later; and occasionally it adorns some [natives] with gold chains.

Anubio — No entry.

Pseudo-Valens — No entry. But see Appendix II.

♃ - Angles
Dorotheus — No entry.

Orpheus — Zeus onto the *Hōroskopos* and the Descendant is for both

good and bad, at times bringing on judgments and struggles and penalties and enmities, but at other times it redeems these and gives profits and acquisition, still other times it signifies friendship, and again intimacy and nuptials of shameful notoriety, and disturbance due to these; and often, too, it makes for murder of kinfolk and provides an inheritance from these, and leads the wanderer back to his fatherland. And onto the Midheaven and the subterraneous pivot, it causes the deaths of the parents and diseases and blows and oppressions; and it provides marriage for others; it removes others from the fatherland; and the end of their activities will be toilsome.

Anubio — No entry.

Pseudo-Valens — When Zeus has come onto the *Hōroskopos,* it causes honors and reputation, high visibility in the throng, acquisitions, rectification of business, and children for those who are married; and a casting off of blood-relatives. Having come to the Midheaven, it causes estimable reversals, the rectification of business, changes for the better, and accesses and unions. Having come to the setting *zōidion*, it brings pain, unsettlement of one's life and body, the casting off of children and kin; and from the time that it passes by the *zōidion* of concealment, this changes for the better, Having come to the subterraneous pivot, it is significant at the initiation of secret affairs that are not achievable, or it signifies the tardy attention to matters that are already finished; and it signifies a soul sad and full of care.

♂ - ♄

Dorotheus — When Ares has come to Kronos, it makes those who are resolute and ready and effective, and it separates with enmities.

Orpheus — Ares onto Kronos preserves whatever Kronos is accustomed to harm; for it makes sickness and pain cease, and gives wealth and victory and good cheer.

Anubio — Ares onto Kronos provides victories and action and sweetest life.

Pseudo-Valens — When it has come to the place of Kronos, it is exceedingly propitious and cheerful and useful for all areas of life.

♂ - ♃

Dorotheus — When Ares has come to the Sun or Zeus, it is base, more so in the day, and even more when it is setting; and if it is also stationing, it is dangerous as well; for as far as the ancients are concerned, it signifies corporeal dangers and judgments. Ares also does the same when it has come onto the diameter of the Sun and Zeus; however, when the Sun or Zeus step on Ares by transit, or they are diametrical, it also does the same thing.

Ares to Zeus and Aphrodite and Hermes turns what they provide for the worse.

Orpheus — Ares onto Zeus is ruinous and harsh, and there will be frivolous expenditures of money; also, it is harmful in lawsuits and rouses up enemies; and the foetus is destroyed in pregnant women, or it dies immediately upon birth; it signifies harm and insolence and causes removals from one's place; and it renders actions futile and causes pain on account of children or a woman, and it gives enmities from rulers and bitter anger from the district.

Anubio — Zeus having stepped onto Ares is good, but Ares onto Zeus is base; however, Ares stepping on Zeus does not always produce base things, but whenever it is diametrical to the Sun.

Pseudo-Valens — Having come to Zeus, it is exceedingly disturbing and punitive and makes for cowardice.

♂ - ♂

Dorotheus — When Kronos and Ares are in ingresses in relation to the Sun, the Moon, and Zeus, both bodily and in those by square and diameter, and similarly also the recurrences and anti-recurrences (that is, whenever they should come to their own fixed places, or to the diameters), they become more harmful, if they were in fact poorly situated from the beginning.

Every star is base when diametrical to itself by transit, and it is bad

when coming upon its fixed place. . .

Orpheus — Ares onto itself removes one from his place or causes illness or makes bloody with iron or sets one on fire, "yet it bestows action and good fame in one's life."

Anubio — No entry.

Pseudo-Valens — When it simply comes to itself, it is worse and unpleasant and stimulating; and mark that the star is exceedingly bad for everything at that time.

♂ - ☉

Dorotheus — When Ares has come to the Sun or Zeus, it is base, more so in the day, and even more when it is setting; and if it is also stationing, it is dangerous as well; for as far as the ancients are concerned, it signifies corporeal dangers and judgments. Ares also does the same when it has come onto the diameter of the Sun and Zeus; however, when the Sun or Zeus step on Ares by transit, or they are diametrical, it also does the same thing.

Ares to the Sun, if in addition it should also be found under the beams by transit, subjugates by fire, or gives a loss by fire. If someone has a father, it destroys either him or the older man having the role of father, and it is bad for great men and difficult in every work, especially in public matters.

The Sun onto Ares or Ares onto the Sun, and the Sun or Ares onto the Moon while the Sun is co-present, signify bloodshed or harm from fire.

Orpheus — Ares onto the Sun diminishes possessions if it should also be bad for actions, causes pain and harms the mind, and pains some [natives] on account of hidden deeds; and if it should also make a station, it calls forth more difficult tumults and battles for things, and gives paternal hatred over ancient matters, and it brings betrayals and enmities from friends.

Anubio —No entry.

Pseudo-Valens — Having come to the Sun, it causes dangerous illness, removals and moves from one's home, unexpected journeys away from home, fears of a crowd and fire and blood and of malefactors, and the danger of falls from quadrupeds.

♂ - ♀

Dorotheus — Ares to Zeus and Aphrodite and Hermes turns what they provide for the worse.

Ares to Aphrodite causes irregularities for the sake of erotic matters.

Orpheus — Ares onto Aphrodite is apprehensive of a fight and bitter hatred from a woman; for they cause long separation and adulterous suspicions; sometimes also it strips everything away from men.

Anubio — Ares onto Aphrodite causes wifely jealousies and disturbances, and harms pregnancies by introducing premature childbirth. Similarly also, Aphrodite onto Ares is harmful, except less so, for "when yielding, strong-limbed Ares delights in Kupris. [Aphrodite]

Pseudo-Valens — Having come to Aphrodite, it connects one with female persons and causes profitless unsettlements through acts of females, and moral condemnations, and is turbulent in everything through the pretenses of women.

♂ - ☿

Dorotheus — Ares to Zeus and Aphrodite and Hermes turns what they provide for the worse.

Ares to Hermes makes slaves, suspicions, want of form, and causes enmities between friends, the flight of slaves or thefts; also, the reduction of one's livelihood or doings, for it pre-eminently diminishes the livelihood and undoes one's doings.

Orpheus — Ares onto Hermes causes penalties and lawsuits and more falsity, treachery, shame over hidden deeds, frauds, perjury, betrayals, flights, and bondage.

Anubio — Ares onto Hermes harm and sickness brings, in all is evil, and brings not victory to him who is tried."

Pseudo-Valens — Having come to Hermes, it causes treacheries and hidden acts and fears and thefts, unsettlement of friends, trickeries and frauds and perjuries of those in the household.

♂ - ☽

Dorotheus — Ares onto the Moon provides bodily illness or financial harm and charitable service with toil; and they will only watch over enemies, that is, they will have power over enemies.

The Sun onto Ares or Ares onto the Sun, and the Sun or Ares onto the Moon while the Sun is co-present, signify bloodshed or harm from fire.

Orpheus — Ares onto the Moon, if the *zōidion* is feminine, is about the fear of abiding illness, and especially of the eyes; and if the *zōidion* is masculine, it disturbs what one does for a living. And if it should also make a station, still more; for it deprives of children and causes death for the siblings, introduces dangers and tumult, and it leads away to another's country or changes one's dwelling, and gives some work for another work, if the *zōidion* should not happen to be Kronos' and should not prevent these things.

Anubio — No entry. But see Appendix II.

Pseudo-Valens — No entry.

♂ - Angles

Dorotheus — the destructive stars [Kronos and Ares] are distressing when they step onto the 4 pivots or onto the lights. However, if they were in good and congenial places at the beginning, it makes the affliction by transit blunter, just as the good stars which are disposed in base places at the beginning become weaker by transit.

A malefic coming onto the pivots is quite harmful; for the *Hōroskopos* obtains the whole of life as its lot; the Midheaven, doings and children and reputation; the Descendant, marriage and

old age; the subterraneous pivot, the hidden mold of the body, and foundations and creation and markets.

Orpheus — In the pivots it is difficult for everything, bringing instabilities and disturbances in the family and pain in life, and in the Descendant especially through a woman; for it also causes premature childbirth. And onto the Midheaven, they dishonor the marriage bed of those in wedlock, or it also provides sickness in this pivot.

Anubio — No entry.

Pseudo-Valens — When the star of Ares has come to the *Hōroskopos,* it effects the renewal of things by means of outside blood, for it throws life into a tumult and especially through women; and it also causes fears and diseases for women and is bad for everything. Having come onto the Midheaven, it is helpful for cuts of the extremities and dangers to the eyes; and it brings sudden dangers from a fall or from conflagrations, crowds, or quadrupeds; but it is not without use for management and advantage. Having come to the Descendant, it is exceedingly odious, for it also disturbs one's household and mode of living, and causes fights and plots and fears of the soul, and especially through women; and it causes crises for those who are married and for women. Having come to the subterraneous pivot, it causes unseasonable expeditions and profitless movements and gossip in account of secret affairs, and it is bad for everything relating to life and acts and unions.

☉ - ♄

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

Orpheus — "The Sun onto Kronos brings memories of ancient matters" and brings wealth and joy to one's life.

Anubio — No entry.

Pseudo-Valens — Having come to Kronos, it works dangers from water and ailments or defluxes of rheum; and it is effective in relation to

actions.

☉ - ♃

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

Orpheus — The Sun onto Zeus "bestows great renown" and good fame and good cheer, and causes manifestation of what is invisible.

Anubio — No entry.

Pseudo-Valens — Arriving at Zeus, it is unpleasant in relation to the multitude and those who are superior; and friends. . . [lacuna] and censures and calumnies; and for succeeding at the activities of one's life.

☉ - ♂

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

The Sun onto Ares or Ares onto the Sun, and the Sun or Ares onto the Moon while the Sun is co-present, signify bloodshed or harm from fire.

Orpheus — The Sun onto Ares lays one down with sickness or removes him from his fatherland, destroys his money and causes losses against one's will and makes him hostile to his friends, and "stirs up trouble with his relatives," unless Zeus should also be there by ingress.

Anubio — No entry.

Pseudo-Valens — Having come to Ares, it causes unpleasantness and robberies, the approach of the multitude, dangers, conflagrations, bloodshed, manipulation, asphyxiations from crises, and especially sudden dangers, falls from heights or quadrupeds, and fears of the household, and changes away from home, and unforeseen dangers from swearing an oath.

☉ - ☉

Dorotheus — Every star is base when diametrical to itself by transit, and it is bad when coming upon its fixed place. . .

Orpheus — The Sun onto itself or the Moon causes sickness and want of money, and it causes movement from one's own places; often, too, it brings wealth out of oppression.

Anubio — No entry.

Pseudo-Valens — . . . When it arrives at its own place, it causes cares and afflictions of the soul, disturbances, empty fears, and movements [originating in] domestic matters.

☉ - ♀

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

Orpheus — The Sun onto Aphrodite is a cause of unsettlement, troubles the domestic felicity of women, but it provides profits in regard to gifts.

Anubio — No entry.

Pseudo-Valens — When it comes to be at Aphrodite, it causes dangers to those who have wives from wives, and unpleasantness and censures due to women; and it is effective for conducting one's life.

☉ - ☿

Dorotheus — No entry.

Orpheus — The Sun onto Hermes causes the mind to wander and hurts the soul, is one to deceive and causes frivolous spending.

Anubio — No entry.

Pseudo-Valens — Arriving at Hermes, it makes what is hidden manifest, and causes a disturbance of those in the household and fights with household managers; and it is not bad for actions, but

nevertheless they will be done sluggishly.

☉ - ☽

Dorotheus — The Sun onto Ares or Ares onto the Sun, and the Sun or Ares onto the Moon while the Sun is co-present, signify bloodshed or harm from fire.

Orpheus — The Sun onto itself or the Moon causes sickness and want of money, and it causes movement from one's own places; often, too, it brings wealth out of oppression.

Anubio — No entry.

Pseudo-Valens — No entry. But see Appendix II.

☉ - Angles

Dorotheus — No entry.

Orpheus — The Sun onto the pivots removes one to other places and causes sickness and is grievous for the body, but in the Midheaven "it bestows action and great renown."

Anubio — No entry.

Pseudo-Valens — When the Sun comes to be in the *Hōroskopos,* it causes weakness, upheaval, dangers, movements; but it strengthens those who had already been sick before it came to this very place. . .

♀ - ♄

Dorotheus — Aphrodite onto Kronos is fine for doing and for everything. . .

Orpheus — Aphrodite onto Kronos indicates further acquisition and reputation in the district and help from secret sources, but it is maleficent for marriage; for it unsettles or otherwise "exchanged the marriage bed for the embrace of a lesser light."

Anubio — Aphrodite onto Kronos makes peace between women and

their bed-mates without treachery and trouble, and causes pain and censure and temperance in one's garments, and it yokes the unmarried.

Pseudo-Valens — When it has come to Kronos, it produces unemployment, acquisitions, advancements, beneficial moves, except with indifference; for often it makes the benefits be with tears.

♀ - ♃

Dorotheus — Aphrodite onto Zeus disturbs and troubles through women, and plays one's hopes false, and nothing of what one intends comes to pass.

Orpheus — Aphrodite onto Zeus causes ripening, dangers, sickness, enmities, judgments on account of family and contention within and with the family; and if the woman of this [ingress] is pregnant, she will miscarry.

Anubio — Aphrodite onto Zeus does not rejoice so much, for it causes ungraciousness and groundless expectations.

Pseudo-Valens — When it has come to be on Zeus, the star makes that time more harmful and unpleasant and full of disturbance, and especially for the household; or it causes treachery and plots and chicanery through women.

♀ - ♂

Dorotheus — No entry.

Orpheus — Aphrodite onto Ares causes stabilities and expenditures from women and removal from a place and disturbances in regard to one's life.

Anubio — Ares onto Aphrodite causes wifely jealousies and disturbances, and harms pregnancies by introducing premature childbirth. Similarly also, Aphrodite onto Ares is harmful, except less so, for "when yielding, strong-limbed Ares delights in Kupris.

Pseudo-Valens — When it has come to be on Ares, the star is full of

gossip, and the time disturbing; for it causes untimely departures from home and frivolous expenditures and deceptions of women.

♀ - ☉

Dorotheus — Aphrodite to the Sun provides continuous association with women and censure on account of women; and it also disturbs the soul and causes unsettlement in domestic matters.

Orpheus — Aphrodite onto the Sun unsettles the mind and leads it astray, and causes actions and recreations and censures, and it makes for stability in the family.

Anubio — No entry.

Pseudo-Valens — When it comes to be upon the Sun, it will provide upheavals of life and soul, unsettlements or bodily weakness both in relation to kin and friends; and it causes censures and fears; and in general the star is disturbing and harmful until it should exit these places.

♀ - ♀

Dorotheus — Every star is base when diametrical to itself by transit, and it is bad when coming upon its fixed place. . .

Orpheus — Aphrodite onto itself is indifferent and toilsome, in one way good, in another base.

Anubio — No entry.

Pseudo-Valens — When it has come to be on its own place, it is of good cheer in everything, pleasant; and it is productive in relation to the activities pertaining to one's life, and effective for everything to which one lays his hand.

♀ - ☿

Dorotheus — Aphrodite to Hermes augments what Hermes makes or provides.

Orpheus — Aphrodite onto Hermes indicates inheritances and it

increases possessions and brings an end to actions; and it provides victory in lawsuits.

Anubio — Aphrodite onto Hermes is fine for every action.

Pseudo-Valens — Arriving upon Hermes, it will be good and beneficial for everything in life, for giving and receiving, and actions and partnerships and manipulations; and it is good for whatever one should wish.

♀ - ☽

Dorotheus — Aphrodite onto the Moon is cheerful and effectual, yet it brings suffering or censure on account of a woman.

Orpheus — Aphrodite onto the Moon indicates "good cheer and it delights in action," gives effortless profit and joins in marriage, and causes child-bearing when it is in a feminine *zōidion.*

Anubio — No entry.

Pseudo-Valens — No entry. But see Appendix II.

♀ - Angles

Dorotheus — No entry.

Orpheus — Aphrodite onto the *Hōroskopos* and Midheaven is cheerful and joyous and effectual and makes acquisition and profits greater; and if it is stationing, still more. Aphrodite onto the Descendant makes stability from a woman. Aphrodite onto the subterraneous pivot causes hidden ailments and pains from spouses; and if it should also be stationing, it causes ailments of the parts and fundament, and it brings destruction of decorum and tears for the family.

Anubio — No entry.

Pseudo-Valens — When the star of Aphrodite has come onto the *Hōroskopos,* it produces gaiety with good cheer, the gathering in of

revenue, and knowledge. And it is quite profitable in all the things being done if another star in another figure should not object. When the star comes to be in the Midheaven, it produces unemployment, upheavals of soul, unsettlements and profitless censures because of women. In the setting *zōidion* it produces unsettlements of things, gossip, adulteries; and for the married, the clamor and miscarriages of women; and this star is exceedingly bad in these places. If it should come to the subterraneous *zōidion*, it produces the same things as it did in the setting *zōidion*.

☿ - ♄

Dorotheus — No entry.

Orpheus — Hermes onto Kronos increases actions and acquisition, and harms enemies.

Anubio — Kronos onto Hermes signifies either sickness or death, but gives the greatest of goods in full bodily strength at the time that it steps on Kronos (that is, Hermes onto Kronos).

Pseudo-Valens — If it should come to onto Kronos, it causes benefits and unions from old business, receipts and expenditures.

☿ - ♃

Dorotheus — Hermes to Zeus is best for everything, and especially for those who wish to come into power.

Orpheus — Hermes onto Zeus is good for everything, giving profit from commerce and making friends, causing display, and providing reputation and strength at home.

Anubio — Zeus onto Hermes and Hermes onto Zeus are quite estimable and profitable, and especially for the ones pursuing hermetic works; and should they be diametrical to each other, they are no less beneficial.

Pseudo-Valens — Arriving at Zeus, it makes the time more cheerful and glad; and it also provides unions.

☿ - ♂

Dorotheus — Hermes onto Ares makes those who are daring, inventive, and excited about things.

Orpheus — Hermes onto Ares indicates those who are effective, and it sets [the natives] free from fears and puts an end to toil.

Anubio — Hermes onto Ares brings victory to him who is tried and there will not be sickness or harm, but it is bad in commerce.

Pseudo-Valens — Having come to Ares, it is exceedingly bad; for it causes weakness in one's mind and life, unless it produces a cutting through of matters with concision, and reputation along with annoyance and loss and harm.

☿ - ☉

Dorotheus — No entry.

Orpheus — Hermes onto the Sun is inconstant in regard to crafts and action until it should come to the degrees of the Sun, after which it is efficacious.

Anubio — No entry.

Pseudo-Valens — Having come to the Sun, it causes unpleasantness and cares and fears and weaknesses and useless stays away from home.

☿ - ♀

Dorotheus — Hermes onto Aphrodite is stimulating in regard to erotic matters, and it is also beneficial for one's actions and for the rest of his works.

Orpheus — Hermes onto Aphrodite presents wealth and another's money and an inheritance from those who have died, "and friendliness in the household from the spouses of in-laws," and makes friends of children and slaves.

Anubio — Hermes onto Aphrodite is stronger in regard to livelihood and art, marriage, and friendship.

"And for other doings, useful. Above all others this provides for commerce profitable for men, and is in judgments very timely; and to him who is tried it gives the longed-for victory."

Pseudo-Valens — Having come to Aphrodite, it is exceedingly cheerful and beneficial and efficacious and propitious for women.

☿ - ☿

Dorotheus — Every star is base when diametrical to itself by transit, and it is bad when coming upon its fixed place. . .

Orpheus — No entry.

Anubio — No entry.

Pseudo-Valens — Having come to its own place, it makes the time poor; for it causes enmities and the alienation of one's family and household, and treacheries and thefts and deceptions.

☿ - ☽

Dorotheus — Hermes to the Moon provides health and strengthening, and gives power to the body parts.

Orpheus — Hermes onto the Moon disturbs the stability of families and the district, and stirs up falsity in the market place and contention and calumny, as long as a benefic should not be looking on; for often when a benefic regards it in this way, it turns the crafts of this [ingress] to profit.

Anubio — No entry.

Pseudo-Valens — No entry. But see Appendix II.

☿ - Angles

Dorotheus — No entry.

Orpheus — Hermes onto the *Hōroskopos* and the Midheaven makes for friendship and trust from the great as a result of discourses and honor in the district [in which he lives]; onto the Descendant, it

causes pain and enmities, concerns, judgments, piteous plights from loans; onto the subterraneous pivot it is worse, causing dangers and harm from hidden and ancient [sources].

Anubio — No entry.

Pseudo-Valens — When the star of Hermes has come to the *Hōroskopos,* it causes unions, knowledge, great good fortune, economies, and the completion of old business. If it should come up to the Midheaven, it similarly causes the completion of old business, and a sudden awkwardness, and companionship with superiors. If the star should come to the setting *zōidion,* it is exceedingly bad and punitive; for it causes censures and calumnies pertaining to one's manner of living, upheavals and whisperings; mark well that the time is poor for everything. If it should come to the subterraneous *zōidion,* it causes gossip of secret or piratical deeds, and *hōpetas* [unknown word] with unpleasantness, and untimely departures in stays away from home.

☽ - ♄

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

The Moon to Kronos is cold, and when it is in its own trigon, [the native] is benefited by those who are ruling: . . .

Orpheus — The Moon onto Kronos and Ares makes idle laziness and losses and dangers from heights or blood, the one from Kronos, the other from Ares; but with the other stars it is fine.

Anubio — No entry.

Pseudo-Valens — Having come to Kronos, it becomes sluggish and full of indifference, and causes certain remembrances of ancient matters; look for an opportunity to speak to one who is older, and [consider] every purchase; and it is conducive to acquiring a home; and it gets one dreadfully disturbed by dreams.

☽ - ♃

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

Orpheus — No entry.

Anubio — No entry.

Pseudo-Valens — Arriving at Zeus, it is propitious for every action, but vexatious.

☽ - ♂

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

When the Moon has come to Ares, it signifies unforeseen dangers if no benefic should look at it. Similarly also, when the Moon has come onto the Sun while Ares looks on.

Orpheus — The Moon onto Kronos and Ares makes idle laziness and losses and dangers from heights or blood, the one from Kronos, the other from Ares; but with the other stars it is fine.

Anubio — No entry.

Pseudo-Valens — When it has come to Ares, mark the days; for it causes unforeseen accidents, indifference, or falls, or bloodshed, or excitations, unless it is murderous and on the attack.

☽ - ☉

Dorotheus — When the Moon has come onto the Sun in Leo, it is fine for unions.

When the Moon has come to Ares, it signifies unforeseen dangers if no benefic should look at it. Similarly also, when the Moon has come onto the Sun while Ares looks on.

Orpheus — The Moon onto the Sun or onto itself "bestows a spirit at once sluggish and lying fallow," and in the pivots it sometimes

makes a change of abode.

Anubio — No entry.

Pseudo-Valens — No entry.

☽-♀

Dorotheus — The luminaries in the places of benefics are beneficial, but in the places of malefics, harmful.

The Moon onto Aphrodite while no malefics look on is a good time; and if Ares is co-present with the Moon or with Aphrodite, it signifies intercourse with women.

Orpheus — No entry.

Anubio — Having come to Aphrodite, it signifies cheerfulness and causes actions and intercourse, unless it causes unpleasantness and the shaming of one publicly.

Pseudo-Valens — No entry.

☽-☿

Dorotheus — The Moon to Hermes when he is beneficent indicates good things, but difficult things when he is maleficent.

Orpheus — No entry.

Anubio — No entry.

Pseudo-Valens — Having come to Hermes, it causes actions to be more effeminate, and it amplifies whatever is effected through letters and partnerships, unless it causes conflicts or odiousness of domestics or slaves; mark those days.

☽-☽

Dorotheus — Every star is base when diametrical to itself by transit, and it is bad when coming upon its fixed place.

When the Moon has come onto its own place, it makes thoughts rise to the surface. And if it should chance to be in a tropical *zōidion,* [the native] changes from one occupation to another. And if it should happen to be with Aphrodite and Zeus by fixation, it provides much good cheer.

Orpheus — The Moon onto the Sun or onto itself "bestows a spirit at once sluggish and lying fallow," and in the pivots it sometimes makes a change of abode.

Anubio — No entry. But see Appendix II.

Pseudo-Valens — No entry.

☽ - Angles

Dorotheus — The Moon to the *Hōroskopos* elevates the soul. Having come to the Midheaven, it makes for promotions and reputation; and you may know the kind of reputation from the star testifying to the Moon. The Moon to the Descendant is fine for plots against enemies. Similarly also, having come to the subterraneous pivot, it is fine for slaves and the plots of enemies and matters clandestine and hidden, and for the association of such.

Orpheus — The Moon onto the Sun or onto itself "bestows a spirit at once sluggish and lying fallow," and in the pivots it sometimes makes a change of abode.

Anubio — No entry.

Pseudo-Valens — If the Moon should come to the *Hōroskopos,* it causes upheaval in the soul; for it causes disgust and empty fears. If it should come to the Midheaven, it will be propitious and efficacious for everything. If it should come to the Descendant, it causes fears, indifference; and take care with female persons and every action. Having come to the subterraneous *zōidion,* it is unpleasant and full of disturbance.

Appendix II — Pseudo-Valens' Ingresses upon the Nativity

Compiled by Robert Hand

In each section the text from Pseudo-Valens contains ingresses of each planet upon the "nativity." As Schmidt has mentioned in his note, it is not at all clear what this means, and he has presented two possible explanations. After going over his translation I discovered something very curious. Although Pseudo-Valens describes ingresses *by* the Moon, he does not describe ingresses *upon* the Moon by other planets, with the exception of Kronos onto the Moon. In addition all of the descriptions of the ingresses upon the nativity occur in about the part of each paragraph where one would logically expect there to be interpretations of ingresses upon the Moon. This leads to a strange possibility. Are the so-called ingresses upon the nativity actually ingresses upon the natal Moon? And if so, why are they called ingresses upon the *nativity* as opposed to ingresses upon the *Moon?*

It would be lovely to say that we have an answer to these questions, but we do not. However, there is an intriguing possibility. There are several ancient systems in which the Moon is a much more significant point in the chart than it is in modern Western astrology. For example, in Hindu astrology planetary periods, or dasas, are reckoned from the lunar mansion occupied by the natal Moon. The ruler of the first period of life is the ruler of the Moon's lunar mansion. Similarly in both Hindu and ancient Greek systems the Moon is reckoned as another point from which one can count houses. [While is it is true that one can count houses from any point in a chart, some points such as the Ascendant, Lot of Fortune and the Moon were used more than others.] Also in Hindu astrology the major system of transits, *gochara,* counts its houses from the sign or *rasi* of the Moon, not the Ascendant. The Moon sign is called *janma rasi*, and janma is a word in Sanskrit which has the same basic root and meaning as *genesis* or nativity! Is it possible that Pseudo-Valens' references to ingresses upon the nativity refer to a system like *gochara* where the transit is measured from the Moon-sign?

Interestingly, Pseudo-Valens explicitly gives only the ingress of Kronos upon the Moon. But when he comes to the ingress of Kronos upon the nativity, *he starts with the ingress upon the square.* In the other ingress delineations he starts with the planet ingressing upon the place of the nativity. It is as if he had already delineated the ingress of

Kronos upon the nativity elsewhere, which, if 'nativity' means the Moon, he has.

As a final test I compared the delineations of the ingresses upon the nativity given in Pseudo-Valens to those given of *gochara* in B.V. Raman's *Hindu Predictive Astrology*.[1] While there are differences, the similarities were astonishing, especially when it came to ingresses being treated as difficult or easy. The main difference between the two works is that *gochara* as employed in modern Hindu astrology has evolved into a somewhat complex technique and treats planets transiting through all twelve houses from the sign of the Moon. The Pseudo-Valens material describes *aspect* relationships to the "nativity." This is a difference one would expect given the evolution of the two systems.

To help the reader make up his or her own mind, I have gathered here together all of Pseudo-Valens' delineations of ingresses upon the nativity as translated in the main body of the text.

♄ - Nativity

And in reference to a nativity, if it should come to the square[2] of the nativity, it causes actions and the administration of old business to be more easily resolvable, but it also causes profitless stays away from home. If it should come onto the triangle, it administers to whatever matters are related to action and loss without fastidious avoidance, while it signifies that whatever is related to friends is without harm. If it should come onto the diameter of the nativity, it will have in everything losses, intrigues of kinsmen, listlessness of mind, ingratitude, separations from one's own, faithlessness of friends, enmities of kinsmen, and dangerous sicknesses. If it should come onto the *zōidion* where the year should be spent, [profection] it produces narrow straits and harm and rapine, and the separation from women, and imposture.

♃ - Nativity

And in reference to a nativity, having come to the nativity, it causes sluggishness of the body and a like sluggishness in activities, except for the marriage of the unmarried; and it is also accustomed to give children and make additions to life. Having come to the trigon of the

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[1] Bangalore: Raman Publications, 1970.

[2] See my introduction to this section for a comment on the fact that he starts here with the square.

nativity, it disturbs the beginnings, but achieves success and action at the last. Having come onto the square, it has as effect the benefits of multifaceted business; for it is adept at management and fine for unions and reputation. Having come to the diameter, it gives benefits of multifaceted business, and acquisition, and children to the married; and a few it distresses; and it chills and disturbs what one does, and introduces fears.

♂ - Nativity

In reference to a nativity, if it should come to the nativity, mark the star in everything; for it is full of sickness and penalties, and ineffective, and highly dangerous; and there is a struggle in regard to trifling suspicions, and agony of soul, and unsettlements of kinsmen. If it should come onto the triangle of the nativity, it is turbulent on account of worthless matters, and especially because of women; for it causes upheavals and untimely cares. If it should come onto the square of the nativity, it causes arguments with female persons and harm to one's manner of life, and bodily cravings. If it should come upon the diameter of the nativity, the affliction and burden is less.

☉ - Nativity

In reference to a nativity, if it should come to the nativity, it makes upheaval and care, and it furthermore works for weaknesses; and it administers the uncompleted actions of life early rather than at the close. If it should come onto the square of the nativity, [it works] trouble for the optical organs and dangers from water; but it is not bad for actions, but makes them easier. If it should come onto a triangle, it will be a propitious and easier time. Having come onto a diameter, it is exceedingly odious; for it causes upheaval and fills one will mental anguish, and causes censure and secrets and weakness and alienation of the household.

♀ - Nativity

And in reference to a nativity, if it should come to the nativity, it causes annoyances and disturbances and the distress of women and untimely expenditures and unsettlements of women or bodily weakness, censure from superiors, and narrow straits and unemployment. If it should come onto the square of the nativity, it causes cheerfulness and benefits at the beginning, but later it makes a man worse. If it should come to the

triangle of the nativity or onto the year that is being spent, [profection] it is entirely fine and beneficial and gives marriage or intercourse with women, and the conception of children for the married.

☿ - Nativity

And in reference to a nativity, when it has come onto the nativity, it is distressing for everything mentally and in life; for it causes rejections and censures and ingratitude and deprivations. If it should come onto the square of the nativity, it is also exceedingly distressing on the part of female persons; and it causes vain expeditions. If it should come onto the triangle of the nativity, it is exceedingly beneficial; and especially as concerns old business, it is not a bad time to put a hand to it. Having come onto the diameter of the nativity, it makes the time unfit and dangerous, and a liar and an imposter to all men.

☽ - Nativity

In reference to a nativity, [when it has come] upon the nativity, it causes terrible upheaval, and brings with it disgust and empty fears.

Glossary

The following word list is intended to give only the barest of guides to the specifically astrological vocabulary occurring in this book. It is keyed to the words actually used in the translation itself. Each word is followed by the transliterated Greek word it consistently translates. The third entry for each word is its counterpart (if any) in modern astrological idiom. If there is no modern counterpart, but the translation seems sufficiently clear, we have put "none".

Occasionally, we have simply transliterated a Greek word in our translation. This is either because we have not yet come up with a felicitous equivalent, or else we do not yet think that we have sufficiently understood the word on its own terms.

Bear in mind that the modern counterpart is not always co-extensive with the Greek word; it may refer to a wider or narrower field of objects or relationships. And even if the two words are co-extensive, the modern word often comes from an entirely different semantic field, and consequently does not regard the same object in the same manner or from the same prospective.

For more information about these words and their interconnections, and a more extensive list of Greek astrological terms, see the *Companion to the Greek Track.*

application: *sunaphē*: application
(to) ascend (of nodes): *anabibazō*: ascend
(to) bear witness to: *epimaturō*: cast an aspect (probably forward)
bound: *horion*; term
bound sovereign: *horiokratōr*: term ruler
circumambulation: *peripatos*: a direction
configuration: *suschēmatismos*: general word for aspect
(to) configure: *suschēmatizō*: verb form of above entry
contact: *kollēsis*: encounter (usually as a result of direction)
contemplate: *theōreō*: general aspect word
crisis: *klimaktēr*: climacterical times
(to) culminate: *mesouraneō*: to culminate
decline; *apoklima*; cadent house
degree; *moira*: degree depression; *tapeinōma*; fall
(to) descend (of nodes): *katabibazō*: descend
dwelling: *oikotēr*: sign ruled

exaltation: *hupsōma*: exaltation
face; *prosōpon*: traditional
figure: *schema*: any kind of planetary relationship
(to) figure: *schēmatizō*: verb form of above entry
(to) have dealings with: *chrēmatizō*: none
Hōroskopos: *Hōroskopos*: Ascendant
house: *oikos*: sign ruled
house steward: *oikodektōr*: ruler of a sign
lord: *kurios*: lord
(to) mark the birth hour; *hōroskopeō*: to be the Ascendant
master: *despotēs*: occasional synonym for rulership
mastership: *despoteia*: see above entry
Midheaven: mesouranēma: Midheaven
monomoiria: *monomoiria*: assignment of degrees to planets
pivot: *kentron*: angle
place: *topos*: house
post-ascension: *epanophora*: succedent house
pre-ascension: *proanophora*: cadent house
(to) regard: *epitheoreō*: cast an aspect forward
(to) rejoice: *chairō*: to be in one's joy
(to) rise: *anatellō*: rise
ruler: *oikodespotēs*: ruler of chart or issue, (not a sign rulership)
rulership: *oikodespoteia*: rulership in the above sense
(to) scrutinize: *katopteuō*; aspect word
sect: *hairesis*; sect or condition
separation: *apporoia*: separation
(to) set: *duneō*: set
(to) take delight in: *chairō*: to be dignified
(to) testify to; *epimarturō*: cast an aspect (probably forward)
trigon; *trigōnon*: triplicity
trigonal master: *trigōnou despotēs*: triplicity ruler
zōidion: *zōidion*: sign

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